



Digitized by the Internet Archive
in 2014

<https://archive.org/details/fieldathome42>

sisters SOS *service*

THE FIELD AT HOME

JANUARY 1966

VOL. XLII, No. 1



*The story of the Sisters of Service
in the Home Missions*

THE FIELD AT HOME

VOL. XLII, No. 1

JANUARY 1966

MEMO . . . <i>from the editor's desk</i>	2
KNOCKING DOWN THE BARRIERS . . . <i>Sister Denis</i>	4
CRIBBED, CABINED AND CONFINED . . . <i>Sister Moriarity</i>	8
LONDON LETTER . . . <i>Sister Cooper</i>	10
THE SPIRIT OF CHRISTMAS	13
O DIVINE EXCHANGE	14
RESPONSE	15
COMMITMENT	16
I — THOU	17
WITNESS	18
SERVICE	19
FULFILLMENT	20
ONE LITTLE, TWO LITTLE TWIN BOYS . . . <i>Sister Knapik</i>	21
AROUND THE WORLD AT PEMBINA . . . <i>Sister Phillips</i>	24
SOS-O-GRAM	27
DEAR SISTERS	31

PHOTO CREDITS: *British Travel Service*, p. 10; *Miller Services*, p. 20.

THE FIELD AT HOME is published quarterly by the Sisters of Service,
2 Wellesley Place, Toronto 5, Canada

Subscription: \$1.00 a year • single copy 25 cents



Behold now has come the fulness of time in which God has sent His Son upon the earth, born of a virgin, made under the law; to redeem those who were under the law. God for His exceeding charity, wherewith He loved us, sent His own Son in the likeness of sinful man.

MATINS, FOURTH WEEK OF ADVENT

*O God, with your judgment endow the king,
and with your justice the king's son;*

*He shall govern your people with justice,
And your afflicted ones with judgment.*

. . .

*He shall defend the afflicted among the people,
save the children of the poor,
and crush the oppressor.*

. . .

*He shall rescue the poor man when he cries out,
and the afflicted when he has no one to help him.*

*He shall have pity for the lowly and the poor;
and the lives of the poor He shall save.*

*From fraud and violence he shall redeem them,
and precious shall their blood be in his sight*

PSALM 71, MATINS, CHRISTMAS DAY

MAY WE AND ALL OUR FRIENDS FOLLOW THE KING IN ALL HIS
WAYS OF LOVE AND GIVING AT CHRISTMAS AND THROUGHOUT
THE NEW YEAR.

Memo

from the editor's desk

*New every year,
Newborn and newly dear . . .*

The lines came to mind as I listened to the worrying of a devout Catholic who cannot adjust to "aggiornamento".

"Everything is new, new, new," he complained.

The answer is that truth is never new; it is as ageless and lasting as God Himself because God is Truth. What *is* new is the much deeper insight into Truth which is the staggering and totally unmerited gift of God to the second half of the twentieth century. In the unsearchable design of God, our Father, it has been given to us to push far, far ahead in scientific knowledge, in archaeological and Biblical studies. Armed with tools provided by the advance in Biblical and scientific knowledge, theologians, too, have forged ahead — not to give us new truth but to give us greater insight into Truth, and, consequently, to affect changes in much that we thought changless.

The response of many devoted and devout Catholics to the changes in our manner of worshipping and in our understanding of God's Truth, is understandable, in one way; in another way it is puzzling.

If a man started a business and twenty-five years later his manner of doing business was exactly the same, his product identical with the original, his office and plant had the same equipment, systems, et cetera as when he began, what kind of business would most people consider his to be?

Similarly, a graduate from high school in 1965 has not been taught the new mathematics; in social studies he has learned the structure of the nations as they existed before World War II; in religion he believes that he must fast from midnight before receiving Holy Communion, and so on. How satisfied will his parents be with this type of old-fashioned education?

Again, a loved one is ill and requires emergency surgery. The operation is performed, but the surgeon, though skilful, does not believe in antibiotics, intravenous therapy or blood transfusions. So the patient dies and his family is justifiably indignant with the surgeon who clings stubbornly to the "old" ways.

To be consistent, we have to concede that, if we are justified in objecting to new insights, to greater depth of knowledge and understanding in our approach to and worship of God, then, the doctor, the teacher, the business man are all equally justified in rejecting what is new. At one time their methods were completely valid and acceptable *because their methods were the only ones then known*.

So it is with the Church. For centuries She was beset with persecution or heresy or both. Her concern was to keep the light of faith burning; there was

small opportunity to build it into the fire which would illumine the world. Now, in the Providence of God, the Church enjoys great prestige; She walks a comparatively peaceful path. It is now possible for Her scholars, Her scientists, Her theologians to surge forward in a mighty effort to indeed flood the world with the Light which is Life.

Uniquely, perhaps, in our day, we can truly say at Christmas,

*New every year,
Newborn and newly dear . . .*

In our day we have the opportunity to increase our knowledge of God and our appreciation of what it means to have a Redeeming Christ; to increase our love of Him in the tabernacle, in ourselves, in others, in the universe. He does not want us to regard Him as a static Christ buried in history. He wants us to see Him as the dynamic Christ. He wants us to strive for this dynamism in our own lives. Then with Him and in Him and through Him we can speak to the world of the twentieth century and of Vatican II. But first we must know and understand the language and the meaning of Vatican II. For some of us this may be difficult. We would never dream of limiting scientists or scholars; we do want to limit God within the boundaries of what is comfortable or familiar. But an honest effort to achieve, in ourselves, an acceptance of "renewal" could be a priceless Christmas gift to Him Who is,

*New every year,
Newborn and newly dear . . .*

Liturgical Renewal

What is required above all is a new spirit of *openness*, in which the priest is open to his people and they are open to him and one another. This means that the words of the liturgy should be spoken by a person, to persons, and not just uttered abstractly in a kind of sacred void.

It is true, and this is sometimes forgotten, that the words of the liturgy are sacred and that the people are gathered in a "sacred place". "The Lord be with you" is something else again than "Hello, gang!" So the whole idea of "renewal" means something more than saying the formulas of prayer in a familiar language and with the intonations of colloquial and Rotarian togetherness. It means discovering a *new* sense of sacred space, of community, of oneness in the Spirit, as a result of a communication on a deep level with which we have long ceased to be familiar. . . . This demands a community presence and awareness that is distinct from our ordinary assemblies: a presence to one another in Christ, a presence also in celebration. . . . This community presence is based on our natural human affinities for one another as beings with the same needs, the same joys, the same hopes, fears and loves, who have been brought together by the merciful love of Christ. The words, songs, ceremonies, signs, movements of worship are all designed, by nature, to open the mind and heart of the participant to this experience of oneness in Christ. But this sacramental consciousness depends first of all on human sympathy, relatedness and some degree of mutual understanding. Hence the obligation to be at peace with all before going to worship.

THOMAS MERTON in *The Critic*

Knocking down the Barriers

Sister M. M. Denis

A High School Project in Ecumenism

IF YOU COULD TAKE a weekly stroll through the halls of Glenmary Catholic High School, Peace River, you could see a strange sight in the Grade XII room. Yes, you could see a Salvation Army officer lecturing to a very interested class. Last week it was the local Jehovah's Witness preacher; before that you could have seen the Pentecostal minister and the lay minister of the Latter Day Saints. Scheduled to come are the Anglican, Baptist, United Church, Lutheran and Church of God of Prophecy ministers. In addition a lay Mennonite, a Greek Orthodox and a Hindu will be visiting us.

Just what is going on? The Grade XII room has eighteen pupils and one teacher who believe that the Council's Decree on Ecumenism is more than a profound document to be read and thought about. Therefore they have decided to study and to implement its principles insofar as local circumstances allow. Current jargon terms it "lay responsibility".

A quick survey revealed to us that

Peace River is, indeed, widely diversified, religiously. Within our limits there are nine churches besides the Catholic church and lay representatives of the Mennonites, Greek Orthodox and Hindu religions. A brief class discussion unfolded some rather unhealthy attitudes toward our Christian brethren — derision, prejudice, bigotry, disrespect, intolerance — all bred by a common father, ignorance. To get rid of disease one must attack the cause, not the symptoms. And so we developed our own Ecumenical Study Programme.

Our Ecumenical Study Program consisted of four different steps. *Step One* involved planning a list of questions applicable to all religions:

1. Origin: When? Where? Why? By Whom?
2. Principal beliefs?
3. What place does the Bible have? What version? How interpreted, (freely or literally)? Is any other Sacred Book used?
4. Services or rituals?



Students worked in groups, each group studied two religions. Here, left to right, Bernard Auger, Andrée Martel, Paul Blain and Evelyn Lorrain, discuss the Baptists and the Salvation Army.

5. What sacraments?
6. What is forbidden and why?
7. Attitude toward birth control? mixed marriages? women ministers?
8. Beliefs concerning the after-life?
9. Are certain forms of entertainment forbidden? Why?
10. Can a member be excommunicated? If so, how is he re-instated?
11. Form of Church government?
12. Beliefs concerning Jesus Christ?

Early in September the students completed *Step Two* by gathering information on each of the religions mentioned above. Through research in encyclopedias and other reference material they attempted to find the answers to each of the questions formulated previously. The students felt that they would profit more from the ministers' visits — which was *Step Three* on the program — if each student-report on a particular religion was given on the day before the visit of the minister.

Each minister was contacted several days in advance and invited to explain his religion to the class. It was clearly ex-

plained that our purpose was not argumentation but the promotion of better understanding. Thus far the response has been one of frank astonishment towards our undertaking, then warmth, and genuine Christian charity. As a guide, each minister was given the list of twelve questions. After his explanation the students freely asked questions.

On the following day *Step Four* consisted of a discussion of the points presented to us and a comparison of these points with our own religion.

Recently the class was asked to write an unsigned essay on their reactions to this ecumenical project and how, if at all, it has helped them to understand their own Catholic faith. The essay was written in class under test conditions so as to obtain each individual's opinions. In the eighteen essays not one negative comment was written. Rather, the students described the project and their attitudes as "enthusiastic", "interesting", "informative", "excellent", "essential", "original", "worthwhile", "ecumenical".

Has our project been successful in terms of our purposes: personal involvement in Church unity and respect through knowledge and understanding? Let the students' essays speak for themselves. Regarding personal involvement in Christian unity:

"I think if more people were to study other Christian religions, Christian unity would more likely be brought about." "Church unification may be stopped by our own attitude towards it." "It (trying to understand other religions) is the least we can do for the Ecumenical Movement."

Regarding respect and understanding: "Through our interviews with various ministers, we understand their faiths and beliefs and many false impression are erased." "I found that other people are just as sincere in their beliefs as we are." "This project reaches somewhat behind the fronts of other religions and finds out what they really believe instead of what we *think* they believe." "Besides being interesting, this project helps us understand more about their beliefs and does away with ignorant remarks about other Christians."

Has this ecumenical study had any effect in changing former un-Christian attitudes? Again let the same students speak who were most severe in their attitudes towards other Churches:

"*Before*, I thought other religions were untouchables, that it was wrong to try to understand them." "Before we undertook the project, we had the tendency to laugh at, or to criticize other people's religion just because we didn't know what was going on. Now our reactions are more respectful towards another's religion, his beliefs and feelings." "It was never actually taught, but certainly handed down, that we Catholics were always the 'better' ones in the eyes of God than our Protestant neighbours across the street." "I always thought that some people belonging to such faiths as the Pentecostals were radicals. After hearing their minister tell us that some parts of the service were more 'boisterous' I began to think of it as more of a joyful hymn service." "It [the study] has made me more understanding and open-minded."

As revealed in the following student remarks, an un-Christian, Catholic-ghetto complex was shattered:

"A student gets quite a different view of other religions from this project, especially if he has been living in a little town where only one religion was ever mentioned." "We have been acknowledged as adults who can learn of other religions and not be shielded from them as if they were criminal."

Lest one might fear that the faith of these Catholic students might be weakened or even lost, the students have indicated the contrary:

"By learning of another's beliefs we tend to understand our own beliefs better." "As the minister is speaking, I compare what he says concerning his beliefs to our beliefs, thus understanding ours better." "This project makes me understand my faith better through the fact that we are made to answer any questions which may arise in our minds through reading, et cetera." "One has to understand his own faith in order to understand other faiths." "This project is a direct response to the 'brotherhood of man' ideal whereby we acknowledge other faiths as separate brethren." "There are some things we do in the Catholic faith only because everybody else does them. Now when other people tell us they don't do it in their religion, we ask ourselves the question, 'What is our purpose in doing these things or in worshipping in that way?' In this way we learn more about our religion; we get a deeper insight into the Catholic faith and really begin to appreciate it."

If the study of other faiths brings doubts to the students' minds concerning their own faith — and it has in a few cases — these doubts can be readily discerned and dispelled. Is it not better for the inevitable "faith crisis" of modern youth to be triggered within the classroom situation rather than in early adult life where, often, there is no one to whom the youth can turn, where help is not sought or rejected? A cliché it may be, but true nonetheless — *an ounce of prevention is worth a pound of cure.*



Mr. Nunham Stanford, Lay Minister of the Church of Jesus Christ of the Latter Day Saints, addresses the class. Sister Denis at extreme right, back row.

In a town which is already very conscious of Christian co-operation, the youth are being made aware of the common

bonds existing among the people of God. "It is better to light a candle than to curse the darkness."



God is always sending, he is always giving himself to the world in Christ. And our Lord is always sent, he is always coming. His coming as man is not a historical event which we commemorate; it is the source from which we receive God's giving of himself: "If you did but know the gift of God, it would become in you a fountain of life springing up into eternal life." The season of Advent is a representation of the whole Christian life, stretched out between the coming of our Lord as man and his coming in the full glory of eternal life. Our response to that coming is an eager longing: "Lord, give me to drink," the cry from the abyss of nothingness which only he can fill — but which he fills with himself.

LEONARD JOHNSON in *The Way*

Cribbed Cabined and Confined

Sister C. Moriarity

CRIBBED, CABINED AND CONFINED! These words, I think, convey the frustrated feelings of Rosemarie who came from an isolated corner of Newfoundland to the unknown and frightening world of the "go-go" age in Toronto. Rosemarie is eighteen, red-headed and attractive. She was born and brought up in Knight's Cove, Newfoundland, a settlement where people have time to live and where one can see that there are "fields and trees and sheep and sky." Though equipped with a business course, Rosemarie could not get employment anywhere near home. She had a cousin married in Toronto so, since she had to leave home, it seemed natural to turn toward Toronto for work.

Rosemarie's cousin, busy with her four children and without experience in the loneliness of this situation, did not seem to notice the terrible adjustment that had to be made. Rosemarie she thought, would get used to things and that was that. But the young girl didn't get used to things. She was afraid of the traffic, the subway, the noise, and she felt hemmed in on all sides. People talked differently, the food was different, everything was foreign. Eventually her cousin did notice and sought a remedy by calling us about the possibility of Rosemarie's coming to live in the Residence at 4 Wellesley Place. A week or so later, when accommodation was available, Rosemarie arrived. She was glad of the change but had little hope that anything in Toronto would be good.

It wasn't long before Rosemarie realized that things were going to be different here. She shared a room with two other girls; one came from Ireland. The other girl, also a Newfoundlander, turned out to be a cousin whom Rosemarie had never met. Both roommates were kind, and

quick to sense their new companion's needs and fears. Rosemarie soon found work in an insurance office.

One day, a month or so later, Rosemarie, who was now very much at home, perched on a stool near me "just to chat". I asked how she was getting along, if she liked her job and so on. I wish I had a tape of some of her replies given with typical Newfoundland expression and flavoured with delightful Newfoundland humour. When I asked if she found Toronto very different from Knight's Cove she said, "Sister, down home there are four cars and one truck for miles around and you ask me what do I find different. All I could see up here at first was cars, cars, trucks and tall buildings."

She told me about her first subway ride; how frightened she was when she discovered there was, apparently, no driver. She hung on to the seat, determined to get off if the thing ever stopped until she was sure there was a driver.

Her first street-car ride was almost as frightening. Relieved that there was a driver, she sat near the front and counted stop lights until she reached the number that meant she had arrived. Suddenly she noticed that the driver wasn't "steering nothing". She got panicky, froze to her seat and lost all track of the count. Fortunately she came to when she heard the name of her street called and she rushed to the exit door. She stood there as she thought everyone else had done but the door didn't open. The car moved on and the distance between stops seemed like miles. Again the car stopped and the lady behind her said, "Step down". But as soon as she stepped down, the door started to open and Rosemarie thought she was going to be hit. Up came her foot and the



Sister Moriarity chats with Rosemarie who is perched on "that stool."

door closed. The car moved on. At the next stop the lady behind wasn't taking any chances; she got in front and the door, of course, opened automatically when she stepped down. Released!

Inexperience was hard on Rosemarie's pocket-book too. She told me about taking a taxi to the station to pick up some luggage. Not realizing that she could get another cab she asked the driver to wait. It took ages to get the luggage and her bill was nearly six dollars — it should have been about two.

Not all her early experiences and adventures were unpleasant. She enjoyed going to the Canadian National Exhibition with a group of girls; she loved visiting the "catalogue store" and riding on an escalator. But going to Yorkville, or "the village" as it is called, was just too much. She expressed it this way, "I near flipped my wig at the goings on there." she also said that she clipped back her hair in case anyone thought she "belonged". She admits now that there are a few trees and some sky in Toronto, but, so far, she has not had turnips or corn beef and cabbage like they make back home.

Rosemarie left me to make a telephone

call but was back in a few minutes to say, "Sister, I can't make head nor tail of this big telephone book. Haven't you got a smaller one?"

In this age of surveys, evaluation and assessment, I wonder if statistics give a true picture of the assistance and security offered this frightened little girl. It is very easy to become so involved in organizing, planning or developing a project to help people, that we miss the very thing they most want from us — someone to listen, to care. As I thought about Rosemarie I was glad that I had learned something since the time I put a sign on *that stool* which read, "If you have nothing to do, don't do it here." Of course I was being disturbed, but being disturbed from *my* way of helping. Isn't being interested, sharing a joy or a sorrow with *someone* of much more value than doing *something*? Perhaps it is too easy to get caught up in the rush for progress, volume, security for self rather than generosity to others. Our caring and sharing means a gain for ourselves too, because, as Father Durwell says in *The Redeeming Christ*, "There is no true apostolate without personal sanctification."



London Letter

Sister P. Cooper

DEAR SISTERS:

I must tell you what I've been up to. First of all, I didn't fall off any platforms, or bruise any bones, or anything like that — in itself a small miracle. That moment of actually leaving you, and Canada too, was one I wouldn't care to live through soon again. The stewardess plunked me in a seat on the opposite side to where you were standing. This annoyed me until I discovered the reason. The stewardesses thought I was their counterpart on a rival airline; they were intrigued with the uniform. One girl still believes that I work for Irish Airlines; not even my cross and ring would convince her. So I left her in peace.

Our flight from Ottawa was late and the London flight was being held for us. A flash of intuition told me that I was likely to get more wrong than right information by asking. So I opened my eyes, watched for the BOAC sign, followed a couple with a heavy British accent, and arrived finally at the BOAC desk. We seemed to have walked ten miles. Having checked in and got our boarding pass, we began another

ten-mile trek. Meanwhile a British voice was blasting over the PA: "Oh *do* hurry," (honest, that's what she said), "if you are booked for the London flight. It's overdue." But she didn't say where to hurry to. So we jogged along and got there only to be told that there was engine trouble and we would be delayed another half hour. It was midnight when we took off from Dorval and at 4:30 a.m. (our time) we were over Shannon and losing altitude. Ireland looked like a green, rust and red patchwork quilt. At 4:50 we swooshed down in London and landed so smoothly that we were surprised to realize that we had touched ground.

During the wait in Montreal an English gentleman from London told me that I would save quite a bit if I took a coach to Victoria Station from the airport and then a cab to Chiswick Lane — which, he told me, is pronounced "Chis-ick" — no "w".

I got the coach and found some nice Americans on it before me. I was really homesick by then and the charm of London left me cold. A lady from San Francisco, who was sitting next to me, kept grabbing my arm and saying, "Imagine, the land of Keats! Oh to think of it, the land of Bacon! Just think, the land of Shakespeare, the Old World—tradition—Dickens—" I felt like telling her to go to the dickens but tried to look enthused. Actually I was getting a bang out of all the reserved Englishmen on the coach looking at my friend as if she were out of her mind. She told me how she loved Canada and how well she knew it. Where was I from? "Oh, yes, Ottawa. Lovely place. In Winnipeg isn't it?" Momma mia! She chattered on but I was far away. I had just seen an *Air Canada* flight take off and had said to myself, "What in heaven's name are you doing here?" Hadn't much time to dwell on it though, because herself started the arm-grabbing routine again —and this time I succumbed to the fascination.

We were entering Old London; the houses and streets and odd-looking people were right out of *My Fair Lady*. It's unbelievable. So old, so quaint, so full of real charm if you like that sort of thing and I do.

Editor's note: Sister Cooper is studying at the Corpus Christi Catechetical College, London, England.

At Victoria Station a coloured student approached me looking like a prince or an ambassador. He said, "I think you are a student and you are either American or Canadian." He explained that he belonged to the Church of England and would be glad to assist me in any way he could. Apparently they offer this service to students of all creeds. I thanked him and told him I appreciated his offer but I knew where I was going (ha!) and he disappeared as quietly and politely as he had come. I looked around Victoria Station for a bit and then got a cab. For some reason, which the driver explained but which went right by me, I had to pay return fare. Not bad though — £1, about three dollars. It would have cost me nine dollars if I had taken a cab from the London airport.

There is no break in the streets and streets of shops between central London and Chiswick and way beyond it. You can put on your walking shoes, start walking and eventually come to downtown London. Mind you, it's much faster to take the bus or subway.

Our hostel is run by the Verona Sisters, an Italian Community. Sister Elizabetta let me in, took me to my room and was shyly welcoming. When I had more or less settled my things in my room I went out to buy stamps but Thursday is a half-holiday here. So I got a cup of coffee. Well, they called it coffee; I honestly couldn't identify it. I guess I shook them all up when I asked for coffee instead of tea. By that time I was exhausted. It was still only 10:30 a.m. our time but 3:30 p.m. over here. So I came back to my room and went to bed — without having found the courage to face the *cold* water. I slept through until the next day.

On Friday I walked miles but I believe I have now got my bearings. I went to 6:30 p.m. Mass in the parish church (in English, but oh, *so* English — understandably enough). Then I came home for my first meal at the hostel. We have dinner at 7:30. I live here just as one of the girls though everyone knows I am a sister. Neither the sisters nor the girls call me Sister Cooper but Sister Patricia (Patreethia).

The girls are delighted that I'm living in the hostel and taking meals with them. But the punchline is this: *All* the girls, with three exceptions (one Spanish, one Indian, one African) are Italian. This is fine, I love Italians, but — *they don't speak English*. It's really funny. I didn't go to Brussels or Strasbourg in order to avoid a language problem, and here I am in the Mother Country of the English tongue and I am the foreigner — by language. It has given me a real insight into what and how the New Canadian must feel when he cannot communicate.

I love London and its people. They really are very friendly, especially the small shopkeepers in the area around here. They give you all sorts of helpful tips and one old gentleman, who scolded me on my second day here about learning the currency, deliberately gives me the wrong change when I go in, just so I'll keep on my toes and not lose money. A little dry-cleaner and his wife always have a big smile for me, and a lady in a shop across the street has invited me to her home next week, for tea. She was quite serious about it, had discussed it with her family of three and they want me to come. Then if I like them, (not if they like me), I can come whenever I like, at Christmas too. I find her concern quite touching. Whenever I tell her I'm fine and well-looked-after, she says I'm being brave, or perky or cheeky. I could tell you many little anecdotes about people's kindness but won't take the time now.

The weather has been glorious for the past week — sun, no rain, blue skies, deep autumnal shades of brown and gold and burnished orange in the trees and many beautiful autumn flowers. I'm writing this perched in the wide sill that serves as a window seat and the street below is a pretty sight with its trees, gold and scarlet flowers and rustic benches. There are numerous street lanterns and in them shine, not the bright, white lights that we have in North America, but deep, golden bulbs which give an air of enchantment to the streets. It's quite beautiful when this soft golden glow falls over the streets. Some-

Continued on page twenty-three



*To
Peace
through truth
and love*

When Christ first appeared before men in the arms of Mary he had already stirred up the world.

Only love can bring individual beings to their perfect completion, as individuals, by uniting them one with another, because only love takes possession of them and unites them by what lies deepest within them. This is simply a fact of our everyday experience. For indeed, at what moment do lovers come into the most complete possession of themselves if not when they say they are lost in one another? And is not love all the time achieving — in couples, in teams, all around us — the magical and reputedly contradictory feat of personalizing through totalizing? And why should not what is thus daily achieved on a small scale be repeated one day on world-wide dimensions?

Humanity, the spirit of the earth, the synthesis of individuals and peoples, the paradoxical conciliation of the element with the whole, of the one with the many; all these are regarded as utopian fancies, yet they are biologically necessary; and if we would see them made flesh in the world what more need we do than imagine our power to love growing and broadening till it can embrace the totality of men and of the earth?

TEILHARD DE CHARDIN



“ . . . creature that should know the joy of living and loving . . . ”

To love another is to make him the most powerful, the most imperious of all calls; it stirs up within him a hidden silent being who cannot avoid responding to our call, a being so novel that even he who bore it did not know it and which is yet so genuine that he cannot help recognizing it, although he is seeing it for the first time. It is thus that God loves us, loyally and with infinite patience, because He is infinitely Father. . . . God has created us out of love, to give and to give Himself, to quicken other beings with His life, to rejoice other beings with His joy, so that there should exist creatures to be loved and loaded with gifts, creatures that should know the joy of living and loving. For He is so much a Father that He wants to give us everything. He wants us to know everything about Him. He has therefore given us the power of giving, of being ourselves fathers. He has given us the love of giving so that we should experience the joy of God. He has given us so much that He has given us the power to give.

LOUIS EVELY in *We Dare to Say Our Father*

The Christian stands in a very special position before the world. Any man with reasonable good will can witness the call which the world exerts on his conscience and his energies, to give, to contribute, to relieve pain, to bring hope. Many good men in fact hear the voice of the world and respond admirably. But the Christian alone can hear all the resonances of the call, can recognize the one who, under every cry for succour is announcing His name. Hearing the voice of man, the Christian knows the true measure of the need and can respond at depth; He knows that the cry for bread is also the cry for truth; that the cry for healing is also the cry for spiritual wholeness; that the cry for human dignity is also a cry for redemption.

DANIEL BERRIGAN, S.J.

"The cry for bread is also the cry for truth . . ."





“To promote the awakening of spirit in the world . . .”

It is the whole of my being, Lord Jesus, that you would have me give you, tree and fruit alike, the finished work as well as the harnessed power, the opus together with the operatio. To allay your hunger and slake your thirst, to nourish your body and bring it to its full stature, you need to find in us a substance which will truly be food for you. And this food ready to be transformed into you, this nourishment for your flesh, I will prepare for you by liberating the spirit in myself and in everything: through an effort (even a purely natural effort) to learn the truth, to live the good, to create the beautiful; through cutting away all inferior and evil energies; through practising that charity towards all men which alone can gather up the multitude into a single soul . . . To promote, in however small a degree, the awakening of spirit in the world is to offer to the incarnate Word an increase of reality and stability; it is to allow his influence to grow in intensity around us.

TEILHARD DE CHARDIN



"Each cure was a personal encounter . . ."

And what is my charity? What manner of thing is it? It is a love; it says to its object: "I love you." In fact it is Love at its highest point, in all its perfection and power, the Holy Spirit who is the centre of all the love given in the world. Our charity is love; therefore it is the gift of one person to another . . . Christ's love is personal in the same way. Christ gives His body not to mankind in a lump, but to all men, giving it to each one, to me personally, to me – because I am me . . . This is how He loved men even during His life on earth . . . Christ did not cure people collectively: "But He, laying His hands on every one of them, healed them." (Luke 4.40) Each cure was a personal encounter, between Him and an individual. He was not content merely to touch the patient with His words, but actually laid His hand on his infected body: "Jesus, stretching forth His hand, touched him, saying: 'I will, be thou made clean'." (Matt. 8.3)

F. X. DURWELL, C.S.S.R.



"To be young means to be hopeful, energetic, smiling — and clear-sighted."

'To be ready has never seemed to mean anything to me but this: 'To be straining forward.'

May Christ-Omega keep me always young — ad maiorem Dei gloriam. (And what better argument for Christianity could there be than an enduring youthfulness drawn from Christ-Omega?)

For

old age comes from him,

old age leads on to him, and

old age will touch me only in so far as he wills.

To be young means to be hopeful, energetic, smiling — and clear-sighted.

A smile (inward and outward) means facing with sweetness and gentleness whatever befalls one.

Jesus-Omega, grant me to serve you, to proclaim you, to glorify you, to make you manifest, to the very end, through all the time that remains to me of life, and above all through my death.

Live under the exclusive dominance of a single passion: the impassioned desire to help forward the synthesis of Christ and the universe. This implies love of both, and more especially love of the supreme axis, Christ and the Church.

I go forward to meet him who comes.

TEILHARD DE CHARDIN



... We are very ancient; we here represent a long history; we here celebrate the epilogue of a wearying pilgrimage in search of a conversation with the entire world, ever since the command was given to us: Go and bring the good news to all peoples . . .

... we make our own voice the voice of the poor, the disinherited, the suffering, of those who hunger and thirst for justice, for the dignity of life, for freedom, for well being and progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honour and of hope, our own tribute also. . . . it is toward that new history, a peaceful, truly human history as promised by God to men of good will, that we must resolutely march. The roads thereto are already well marked out for you; and the first is that of disarmament. If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive weapons.

POPE PAUL VI to the United Nations



But peace is not merely of our own making. It is also, and particularly, a gift from God. Peace comes from heaven, and it will truly reign among men when we finally deserve to receive it from Almighty God who holds in His hands not only the happiness and the destinies of peoples, but also their very hearts. Therefore we will do our utmost to obtain this incomparable blessing by prayer, praying indeed with constance and watchfulness, as the Church has always prayed from her earliest days, and in a special way calling on the intercession and protection of the Virgin Mary, who is the Queen of Peace.

May she who knows the sufferings and troubles of life here below, the weariness of everyday life, the hardships and privations of poverty, the sufferings of Calvary, bring help to the needs of the Church and the world, and enlighten those who rule the destinies of men. May she prevail on God, Lord of the winds and storms, to still also the tempests in men's conflicting hearts and "grant us peace in our time", true peace, based on the solid foundations of justice and love — of justice granted to the weakest as well as to the strongest and of love which prevents egoism from leading men astray, so that each one's rights may be safeguarded without forgetfulness or the denial of the rights of others.

POPE PAUL VI

One little two little twin boys

Sister E. Knapik

IF YOU FEEL life is boring and nothing very exciting happens to you I have the perfect remedy. Take a plane trip with twin boys — five-year-old twin boys with mischief dancing out of their flashing brown eyes; twin boys quick enough to be always at least one jump ahead of you. I guarantee that after the experience you will agree that you never had it so good.

During the past few months I have had occasion to make several plane trips with just such boys. Each trip involved a two-hour stop in the Toronto airport. Before I share some of the highlights of the trips with you I would like to give you a more graphic description of these two boys. They are well-built youngsters, solid, yet chubby enough to have the appearance of teddy bears. Their eyes are large and dark, dark brown with long curly lashes. These are their most effective weapons. No matter what they do, one pleading look from those eyes and all is forgiven and forgotten. They are, without doubt, two of the best looking boys you could find, and as alike as two peas in one pod.

We managed to get our trips off to a

very good start. I was clutching my bag in one hand, paper bags of crayons, coloring books, teddy bears and what-have-you in the other while trying to keep my eyes on the two youngsters, when suddenly I found myself on both knees on the pavement. No, I hadn't just received a heavenly visitor. I simply missed the step and fell. If you ever get the idea that you would like to be ten years old again and go around with dirty skinned knees and torn stockings, don't try it on the way to catch a plane. It does something to your equilibrium that is hard to restore. Looking into four amazed dark eyes and hearing in chorus, "Oh you fell down, didn't you?" did not help much either.

Air Canada, as a policy, allows children or other travellers who need special attention to board the plane first. We were called up to the gate with a nice old gentleman on crutches who had one leg amputated. The twins' eyes were wide with wonder. Obviously they had never before seen anyone on crutches like this. I was grateful that they were too surprised to speak. However this was not our last

meeting. During our wait in Toronto we came upon the same gentleman. This time both boys broke away from me and hurried up to the man, pointing and saying respectively in very audible tones, "but you only have one leg," "where are your bones?" The quickest way out seemed to be the candy counter which I had very carefully avoided previously. Both boys (naturally) picked up double packages of chicklets and I was all for peaceful co-existence at this point so let them buy what they chose. At the end of our first journey not only was I in a very disheveled state but each boy had a double pack of gum in his mouth giving him the odd appearance of having mobile mumps. We made a trio that anyone would have been proud to claim as perhaps a nodding acquaintance at the very closest.

Having had some experience with the twins before the trips, I had written to Toronto for reinforcements for the stop-over. Toronto very graciously complied and the novices turned out fresh and not yet battle-weary. They were waiting for us down stairs and as they saw little feet beginning to descend the stairs one said, "I wonder if that is them". A man near her answered emphatically and succinctly, "That is them all right." He, of course, had been on the plane with us, and may even have been the gentleman in the seat ahead who had his trip made delightfully joggy by having two small but strong and persistent hands constantly open and then slam shut the table on the back of his seat. I imagine it would feel something like having hiccups from the outside.

During the course of our travelling the words of scripture, "pray that your flight be not in winter," suddenly came to have new meaning. In fact it would not surprise me if they were uttered with us in mind. One time I carefully checked flight numbers and times and calculated that I still had an hour and a half to wait. I took off and piled neatly two toques, two scarves, two pairs of mittens, two jackets, and two pairs of boots. Then the three of us scrupulously divided a box of crayons into identical piles, counted out identical sheets of paper and got settled at identical

tables — and I mean identical to the point where the lamp had to be moved off one because the other did not have one. Having done this I sighed and sat down only to hear a sweet voice over the speaker saying "Air Canada flight No. 256, passengers please proceed to departure gate 69." The identical crayons were thrown back on the table and the identical boots struggled into, etc., etc., etc.

Our two little heros had a particular liking for hide and seek. Now I had always believed that this is a good wholesome game for youngsters but I have since decided that it depends upon where and when it is played. The twins were as quick as lightning and as soon as we would be called into the plane they would bolt away, zoom past the stewardess and disappear into the plane. I would scramble on behind them only to find no sign of the boys anywhere. Weakly I would tell myself that they were on there somewhere, hold the seat on either side of me and wait for the inevitable gasp of some dignified lady as twin boys wriggled out from under her seat shouting, "We were hiding on you, Sister."

I could never begin to relate all the amusing incidents of these trips. I was to meet them at the airport for one flight so I was sitting and reading when above the clatter of little rushing feet I heard from across the lounge "Hey Sister, your legs are turning black." I was wearing darker stockings than they had been accustomed to. Never did retirement from the world appear sweeter to me.

Often there is a very fine line between comedy and tragedy. Unfortunately this was only too true in this instance. At one level there was much that was comic in the situation with the twins but one could not enjoy it without some reservation. At the next level one was always keenly aware of the tragedy in the lives of these helpless five year olds. Tragedy that left these youngsters at five without anyone they could call their own, without roots anywhere, without anyone of their own they could really love and trust because there was no one of their own who really loved and trusted them. We were now

taking a risk with them, a risk that might add more tragedy to their lives or bring some stability and security. We could not know the outcome.

In spite of this serious side I will return to the first premise and repeat, if you want an experience that is really different, try travelling with identical twin boys.



LONDON LETTER — *Continued from page twelve*

times I stroll down the quiet avenues in the evening, on my way home from Mass or the library. You can hear a pin drop at that time of day. I'd love to go into some of the houses to see who is living there and what the families are like. Came upon a sobering sight the other day — a church bombed during the War; only the walls and sanctuary remain. It reminded me that these same quietly enchanting streets knew, in wartime London, the blitz and all its horrors.

You must hear about last Saturday. I was going downtown to shop so Sister told me how to find a church which has a noon-day Mass. It was raining by Mass-time and I had my umbrella up. I knew the church was brick and on a corner. I came to the corner, glimpsed the red brick, and pushed the heavy oak door. Lo and behold, was I in the House of the Lord? Not on your life. I was in the Inn of the Red Boar — a saloon (pub, I guess, over here). Fortunately there was nobody there but two dumb-founded bartenders. I, the third dumb-founded one, knowing very well that it wasn't, said, "Is this the parish church?" One of the poor creatures answered, "I don't think so, Ma'am," but I was already half way to the door. Outside again, I found that I had not gone far enough. The Church is linked to the building, forming a solid red-brick fortress on the corner.

So far I've only talked to the people at the College by phone though I've been up there to find out where it is. In the midst of our phone conversation I heard a loud

thud. The party to whom I was speaking said, "My word, I believe I've been hit on the head with a hammer." I should be right at home!

I've chalked up a few "firsts." One day I was on a bus going to Notting Hill Gate. The only way I can remember that name is by thinking of oxtail soup. So — when the conductor came to collect my fare and ask my destination, I said, "Oxtail Gate." The man looked at me so oddly that I decided I must get off that bus. I gathered up my purse, umbrella and purchases. But I gathered up one folio too many and soon a gentleman was tugging at my sleeve and asking for his folio, saying that he thought he needed it more than I. He said he knew I was confused because of the oxtail gate remark. (Little did he know. I was never in better form.) I apologized, of course, and the thing had a happy ending. The gentleman, a violinist, was on his way to play with the Sydney Symphony Orchestra at the Royal Festival Hall. I became the happy recipient of a complimentary ticket to the concert that evening and, believe it or not, I found my way, had a grand seat among all sorts of very dressed-up people and I heard the Sydney Symphony. They played Weber, Bach and Brahms. The Queen and Prince Philip attended and when we came out Trafalgar Square was all alight with fireworks. Lovely!

This must be all for now. Love to everyone from me.

Around the World at Pembina

Sister M. Phillips

"... MUSIC AT THAT TIME was not intended for the concert hall. After dinner everyone retired to the music room. Lady Durham would pass the scores to her guests and singing would be enjoyed. If Lord Baron's voice wasn't too good that night, he would tootle along on his flute or play a viol." This was Mr. Rolston talking to his music class in a lecture room in the Arts Building, but everyone was somehow back in the sixteenth century music room.

It was my first class in this year's first term at the University of Alberta, Edmonton. Can you think of a more pleasant way to start the day than with the sound of music? It makes up for the hours when two toothpicks are needed to hold up drooping eyelids as a professor expounds on degrees of correlations, or when another calls our attention to the fact that he expects a research design to be handed in two days hence! However, that's later on in the story.

First, meet my new companions and friends. There are about 150 of us living in the Graduate Residence, Pembina Hall. It is a stately old building, conveniently located about mid-campus. The residents represent countries all over the globe and they are studying everything from Agriculture to Zoology.

The largest group of students in residence comes from Uganda. They have been specially chosen by their Government for a crash program in Education in order to help upgrade instruction in

their own country where compulsory education has been in effect only for the past ten years. These students have been successful teachers, some in teacher-training colleges, and are "right on the ball" as they say. The University has set up a special program for them.

The next largest group is from the Orient. Miss Hermia Lai arrived from Hong King the same day I arrived from Rycroft. We became acquainted immediately and have found a common interest — geography. Hermia is a graduate in geography but is continuing her studies in city-planning while she is responsible for the climatic maps for a Centennial Atlas of Alberta to be published in 1967.

Miss Yoko Oike, a very talented violinist from Japan, has appeared on TV and has been heard on radio. Yoko is not only continuing her studies but is teaching three and four-year-olds to play the violin in the new "Talent Education" program.

Each of the other students from the seventy different countries represented on campus is here for a similar purpose. The majority are on scholarships or are working; demonstrating labs, teaching junior courses or teaching part-time in the city school systems. Many are working on research projects for their own theses.

Two Zoology students took us on a guided tour one Sunday afternoon. We began in the labs where specimens are studied and experiments done and ended up in the penthouse on the roof of the



Left to right: Piengchai Suwanamalik (Thailand), Education; Demetria Nyabuhara (Uganda), Education; Sister Mary Grace (Edmonton), Education; Nancy Nien Ping Ting (Malaysia), Mathematics and Assistant Professor; Marie Ajuma (Uganda), Education.

Agriculture building. This penthouse has a rather different use. It houses chickens and experimentally infected mice! Another

group of birds, being used in a study of immunity, is kept in a ground-floor-level room under a lecture amphitheatre. Occa-



Many of the students work part-time teaching et cetera. Some are working on research projects for their own theses. At the left, Miss Yoko Oike, Japan, with violin pupils Anne, 4, and Margaret Rose, 3, in the Talent Education program. At right, Sylvia Sheridan from Illinois is caught doing microscope work on her research topic for a Ph.D. in Zoology.

sionally the cocks obligingly crow for the amusement of the students above them. You know how it goes — “The experiment was found to be completely satisfactory and, as the scientists say . . .” “Cock-a-doodle-doo.”

I must mention the delightful sound I hear coming down our corridor. A winsome miss who comes from Trinidad and who attended a Texan University before coming here to get a Master’s degree, has acquired an accent that is a combination of Texas and her homeland.

These are people, wonderful people, who represent the world of tonight and tomorrow. It is an education in itself to live in their company. As I trudge up the three sets of marble steps to chorale lab and join the sopranos, it isn’t just words that we sing in four-part harmony:

“Tidings of a gospel true

Christ the Babe was born for you.”



Brenda Goldberg, who is in Honours Zoology, is the official University “Mother Hen” or Mother Superior in Zoology’s chicken department.

ALTHOUGH CHRIST’S CHURCH has always in some sense had her sights on the world to come, history shows in various periods some quite different attitudes regarding the Church and the things of this world. Just as the notion of the Church as the people of God runs through all of the Constitution on the Church, so the overtones of the Church as pilgrim subtly recast much of one’s day-to-day awareness of personal and corporate Christian life. The first subtle change of mood lies in the fact that a pilgrim must move, must be passing through various places. He must not be detained unnecessarily. There is a seriousness and drive to the pilgrim, quite different from that of the mere tourist. Any modern pilgrim to the Holy Land, for example, is astonished to find himself being photographed by tourists as he makes the Way of the Cross in the Jerusalem streets.

The Church, then, in restoring her sense of being on pilgrimage finds the notion of change not only endurable, but necessary. If she is to move out to all who still seek Christ inarticulately, she must be always changing her methods, her cultural garb, her sensitivity to local needs. If she is to be the mysterious extension of Christ in the very fabric of history, then again, she must be constantly changing as the human race advances and develops. If she is a pilgrim, she will be at home everywhere, but entrenched nowhere.

To take seriously the notion of Christ’s people journeying together toward eternal life, means facing some equally serious consequences. The present Council and its documents are the flowering of decades of silent thought, prayer and suffering, particularly on the part of the Church’s dedicated intellectuals. Awareness of history and contemporary cultural trends has indicated that the Catholic Church in mid-20th century finds herself in many ways more like the too-wealthy tourist than the camping-out pilgrim. The cultural baggage that she has necessarily collected over the centuries stands in the light of the Council under a judgment of superfluity and irrelevance. There is a great paradox of the Church’s nature, never to be fully solved until Christ returns. It is that she must be totally concerned with the human beings of every moment and place, but yet have a focus on them and for them which never loses sight of the purpose of the human journey. SISTER CHARLES BORROMEO, C.S.C. in *Ave Maria*

SOS-o-gram

from here and there

■ **Edmonton:** A series of six lectures on *Christian Personality and Living* held at the Sisters of Service Residence in Edmonton last year proved so successful that a similar series was held this year from September 27th to November 15th.

Every Monday evening, a guest speaker presented a different topic related to the theme. Father Leo Klug opened the series with the challenge, *Are You Responsible?* He pointed out that our Christian personality and living began with Baptism when we became members of the family of God and received the Holy Spirit. In addition to the grace received in Baptism, we received also the responsibility to increase this new life within us and to carry it to others.

In the second lecture, Miss Theresa Cossitt, a teacher who is continuing her graduate studies at the University of Alberta, questioned, *Are Your Manners Revealing?* Emphasizing Christian courtesy, Miss Cossitt offered practical suggestions and points of etiquette.

A mother of a happy family of seven children, Mrs. J. H. Forest, ably handled the question, *Is Marriage For You?* Mrs. Forest presented marriage as a vocation in which a young woman can find happiness and fulfillment. As an active member in the retreat movement, Mrs. Forest encouraged the girls to make a retreat at St. Albert Retreat House.

A social worker at the Catholic Family and Child Service, Sister Lydia Tyszko, S.O.S., defined Christian personality and related it to Christian living. In pointing

out the dangers to this Christian living, the changing role of women in the neo-pagan influences in our modern society, Sister Tyszko posed the question, *Are You Playing It Safe?*

The final speaker in the series was Mr. A. S. Knowler, also from the University of Alberta. As an accountant and the father of a growing family of five children, Mr. Knowler was well qualified to answer, *Can You Get More For Your Money?* Mr. Knowler focused on budgeting, savings and the handling of finances as an important aspect of Christian personality and living.

—Sister L. Tyszko

The real discussion occurred after lectures.





Sister Denis congratulates Bishop Pierce.

■ **Peace River:** Sunday, October 17, was a joyous occasion for the Christian community in Peace River — the celebration of the fifteenth anniversary of the Consecration of His Lordship, Bishop Reginald J. Pierce, Bishop of the Anglican Diocese of Athabaska. During these fifteen years Bishop Pierce has served, effectively and devotedly, in the Peace River area. Before the Ecumenical Council, Bishop Pierce was of an ecumenical spirit, giving leadership to numerous inter-faith projects. It was therefore fitting that Rev. A. Bruckert, O.M.I., Sister MacLellan and Sister Denis, S.O.S. were present to join with His Lordship in thanksgiving for the blessing of faithful years in the service of God's people. After Evensong, Bishop Pierce received the guests in a reception at Athabaska Hall. To an offering from the Sisters of the Eucharistic Celebration for his intentions, His Lordship replied in that

noble spirit which animates the true man of God:

Dear Sisters:

I am most grateful to you for your kindness. Particularly I appreciate your goodness in arranging to have the Holy Sacrifice offered with special intentions for me: one of the nicest aspects of my life and work is to feel that I have the sympathy and affection of Christian people over the barriers, and I look forward with the greatest enthusiasm to the day when the last barrier is removed.

Thank you also for your nice card and for coming to the service on Sunday evening. I did enjoy seeing you there.

With my warmest wishes,

Yours sincerely

† Reginald Athabaska.

In Peace River we are very conscious of the barriers that separate, but we are also very joyfully becoming conscious of the bonds which unite.

■ **Montreal:** When Sister Patenaude began lessons on the guitar about a year ago she could hardly have hoped that the instrument would so soon be an effective apostolic aid. Recently Sister told us:

"First there was Father Perdelli's request that I assist Sir George Williams Newman Club in making their weekly Eucharistic celebration more meaningful. Since Stella Mikosz was partly responsible for this, I enlisted her aid and we began what now seems quite ordinary — choosing folk songs and composing appropriate words to match the music. The first Folk Mass was on September 17th and I have been there every Friday since and on All Saints Day. Bishop O'Grady said the Mass on October 29th and I think he enjoyed the experience. Both Father and I are encouraged by the gradual build-up of interest in the students toward their weekly Mass. My own personal experience has been enlightening. The students neither welcomed nor accepted me because I am a Sister. Their acceptance of me has been gradual and strictly on the basis of my being acceptable as a person. The next request came from Marymount High School. Father Brayley, the chaplain, has asked me to play for a Folk Mass there. I shall try to help the students to do it themselves so will meet with those who play guitars to show them what to do. We will have a practice and then the Mass.

I am still aglow with last Wednesday's ecumenical experience. Captain Payne of the Church Army (an order in the Anglican Church) who works with the Sisters at the Port, invited me to help him with a Scripture Folk evening for his weekly Bible Study Group of McGill students. I think that my being there as a Catholic and a Sister had more effect than ten speeches. Captain Payne and I prepared the program which consisted of six readings, a very brief homily after each, followed by a song. Our S.O.S.A. members are now planning to invite Captain Payne's group here for a similar Scripture-

Folk evening.

The Diocesan Vocation Committee has planned a Vocation Day for the 28th of November. It will consist of a Folk Bible Devotion presided over by Father McManus, a Servite Father. This will be followed by refreshments and a hootenany. The Committee has asked me to play and to arrange the singing for all this. It will be big, bigger than I really like, but since the folk approach is being used, it seems good to have a Sister play the guitar, since one is available. Father McManus, Sister Plotkin of the Grey Nuns and I set up the Bible Devotion.

Father de Rietjite, a Franciscan who works at the Eumenical Centre with Father Beaubien, has asked me to cooperate with him in a prayer meeting for youth in January. This too will be big but it is still very much in the planning stage."

■ **Grand Forks, North Dakota:** Father Sande, Assistant Director of Education for the Diocese of Fargo, Sister Hayes and I are conducting an eight-week in-service course for catechists in three centres. By this arrangement we reach the CCD teachers of approximately fifteen parishes. Some of these good people drive as many as 52 miles each way to be at the nearest centre. We leave Grand Forks each Sunday and travel over 500 miles, before we complete the tour on Wednesday afternoon. We usually have an institute for an individual parish on one of the remaining week days. This adds up to miles of driving through very flat country which gives us a continual view of a vast expanse of sky. I keep harping on the great advantage this is for our eyes, giving us so much exercise in looking at great distances. Beter still, at this time of year we see such interesting sky travellers, thousands and thousands of wild ducks and geese during a ride of a few hours. At first Father Sande had to say "Over those trees", "Over that red barn", or some such detail, but we soon advanced to the stage where "On the right" or "On the left" would suffice. Then came the happy time when I was first to see a flock. I tried a casual "What kind of ducks are those?" Finally a great ambition was realized



While Father Sande packs the car, Sister Hudon watches.

when I could actually say: "There are geese to the right of us!" Father has splendid binoculars and we often stopped at ponds or lakes near the highway. In this way we could get such a good view of sitting ducks, geese or swans that we learned to identify each species. Once a great cloud of our compatriots, the Canadian geese flew directly above our car! No doubt about it, these catechetical tours have their compensations.

We have rather close neighbours on both sides of our convent on Columbia

Road but we face about forty acres of cleared land which this year was planted with potatoes. A very wet fall delayed the harvest so long that we began to fear the crop would be lost. At long last the huge mechanical potato-harvester got to work. It went so fast that it was fascinating to watch; we were like sidewalk superintendents of a construction job. To our surprise, people in good-looking cars turned up with sacks and pails and followed the machine, picking by hand the potatoes the machine did not get. We could look out our front window and see as many as fourteen or fifteen pickers. Anyone was welcome. Our next door neighbour and his young wife decided to join the fun and picked 150 pounds for themselves. Then they picked about 100 pounds for us. The next morning I caught the fever too. For the first time in my life I went out to pick a pailful of potatoes. Sister Ready was easily persuaded to follow and Sister Hayes brought up the rear with the ever-present camera. Presumably because it was morning there were no other hand pickers. I felt like Ruth following the gleaners in the fields of Booz. I was delighted to see that even in this affluent age the potatoes were not wasted. Everyone likes to get something for nothing!

—*Sister R. R. Hudon*

■ **Toronto:** From Camp Morton Sister General received an advertisement from a district newspaper for the "S.O.S. Department Store", Selkirk, Manitoba. Over the ad Sister Renaud had written, "Did you start this, Sister General?"

THE THREE WAYS in which the Word is transformed: in Christ's human life, in his death and resurrection, and in the forms of the Church's life — as sacraments, instruction and love — together form a single stream in which God's love is opened and made accessible to us. They are the doors through which we can enter, media in which its inner fulness can be spread out so as to be intelligible and imitable by us. Each dimension gives the others new depth and force of attraction. The Gospel narratives by themselves might come to seem flat and banal, did we not know that they become present in the sacraments of the Church as gifts of divine grace. The sacraments and fraternal love, through repetition, would ultimately seem matters of routine, did we not see in them all the varied colours of the life of the Gospels, a life set vividly before us ever anew in contemplation as the manifestation and presence of the divine life among us for our sakes.

HANS URS VON BALTHASAR



Dear Sister.

From Religious Correspondence Schools in Regina and Edmonton

■ It is sunday today and I am learning how to Knit. We have a new baby girl and I like it. Her name is Marguerite.

Patty

■ I like to take catechism very much. I like to learn about God. I like to read in the catechism book. After I read the catechism book the questions on my catechism are easy.

Love, Marie

■ We got some penance cans for Advent and we had to pay so many cents if we forgot to say our prayers or grace or did anything else which we promised not to do during Advent. We filled both of the cans and pray that it will help some boy to become a priest.

Julie

■ I think our lesson was very interesting because of the story we wrote. (I like to write stories.) I also like very much to sing. A real nice thing happened to my friends and I. We are appearing on "Kiddies on Kamera" on the 10th of next month. If you would like to see me would you please watch if you can. Do the Sisters have a TV. We have a TV but no electricity, we do our homework by coal-oil lamp because our gas lamp is on the blink as Mommy would put it. Please tell me if you liked my singing in the next lesson. O.K.?

Laurene

■ We are sorry we didn't get our lesson in early. Daddy was home from the north and we wanted to spend as much time with him as we could before he want back. Also, we had to go to the dentist's all week because he is not open on Saturday and all of us had a lot of dental work to be done on our teeth. For now on we will get our lessons in on time. In test B in lesson 5 and 6 you asked us since the time of Adam and Eve was any other human person ever created this way and we said yes meaning Mary. You marked it wrong so we thought we had better explain what we meant.

Sincerely, Joan

■ My little sister is 7½ months old. Her name is Rose. She stands on her legs if someone holds her up so she doesn't fall, she can sit up for a few minutes by herself, she chews on bones and eats hard bread. For her daily meals she eats custard, canned veal and orange juice.

Annette

■ I am vary Sorry That i am Latte wood you Plies forgive me.

Tony

■ You are very welcome for the card I sent you. Boy, was I surprised at the mark this time. Do you think you could send me more than 1 lesson next time — I would sure like it. I am so far behind in it. I wish I could catch up so that why I'm asking for more than one lesson.

Laurie

■ I had a nice summer holiday. We went to the mountains. We are starting school again. I am in grade three this year. My brother had a sore arm so he had to go to the hospital. We had lots of rain. My mother and father were at Vancouver in August for a week. I went to catechism camp for two weeks I enjoyed it very much. When we came home I made my First Communion. Now I can go to Communion with my whole family. I like your lessons very much. Thank you for sending them.

Bernice

■ How are you? I am fine. I am playing piano and it is real good. I have been writing to the fairy and she has been writing back to me. Sometimes she doesn't write back to me. Does it mean that she is too busy to write to me? I told her that I wanted my wishes. But she hasn't brought them. So would you write to her and tell her to bring me? Please? Here is a picture that my mother gave to me. There is a hole in the top to hang it on a nail. I like Catechism very well I like Vacation school very well I like country school very well. We do art every Friday at country school but not at vacation school. We learn about Religion. We live on a ranch and live 15 miles out of town. I love you very much.

Eileen

■ How are you? I am fine. I am going to be a sister when I grow up. Thank you for the things to do. I am in Grade 2. Mommy says I am a good girl. I am seven years old.

From Joan

■ Before I do another thing this morning I want to write and thank you for your letter which arrived yesterday. I am sorry that I did not return the children's lessons last Spring, but we had such a bad year that I just could not send you a donation. And what made me feel worse was that I knew you wouldn't mind. I guess my conscience bothered me all round. However I've had the lessons here to send in and ask you if they could be continued. Then your letter arrived. Thank you very much. The lessons have been a real blessing—they are so nicely prepared that it is easy for a child to grasp their meaning. My husband and I sit down with the children and try to see that they really know and understand and they, in turn, truly enjoy the experience of learning their religion. Thank you again for such a wonderful work. God bless you all. Yours truly,

Mrs. R.O.

■ Well we have a Rosary and we say it every Sunday and pray for you and other Sisters and our family and Jesus and Mary. I am sorry but we have no book with the Mass prayers. I am very thankful for your help and God's help very much. May God bless you and other sisters and take care of you.

Giselle

■ I have received the letter and the holy cards. I thank you very much. I also thank my brother Eddie for telling you that I would like to take catechism. I do love to take catechism. Eddie knows I always pray to the Lord Jesus Christ. I have prayed to Jesus ever since I can remember. I always will until the day I die. I also never miss Mass on Sundays. I have always wanted to write to you for a long time but I didn't have the address. I say my rosaries every night. Also my morning prayers every morning. When I ask Jesus to help me in kind ways he always does. I am hoping to hear from you soon, Sister. May the Good Lord Bless You and Me.

Sally

■ Thank you very much for the beautiful crucifix. When I finished my course all I expected was a diploma. I've never had such a wonderful surprise as when I opened the package with the crucifix. Now that I have finished my religion courses, I understand the Church and my part in it as an active member. The other day in class there was an argument on religion. I was able to tell the other students about our Mass and why we do certain things. They understand and respect our religion a little better now. But I wouldn't have been able to do it without the help my catechism course has given me. With respect,

Ann

■ Years ago I was one of your students and received all my catechism by mail. Now I have seven children of my own, three of whom I would like to receive your lessons though they do have instruction once a week at school. The oldest is Robert, 10 years in Grade 4. He has made his First Communion and expects to be confirmed this year. Rudolph is next, age 8 in Grade 3 and then there is Jimmy who will be making his first Communion this year. I hope I have given you enough information. May God bless you in your work. I learned all my religion from the Sisters of Service, first Regina, then from Edmonton. Yours truly,

Mrs. C.I.



Don't
hold back
the clock!

Renew Before It's Too Late

EVERY SUBSCRIPTION IS WELCOMED AND URGENTLY
NEEDED

*Won't you help our missions by renewing your subscription
and asking your friends to become new subscribers?*

THE FIELD AT HOME 2 Wellesley Place, Toronto 5, Ontario

Please enter (or renew) the following subscription(s) for
The Field at Home. I enclose \$.....

Name.....

Address

Name.....

Address.....

Subscription Rate \$1.00 a year.

sisters SOS *service*

MACDONALD-DOWNIE LIMITED

THE FIELD AT HOME

APRIL 1966

VOL. XLII, No. 2



*The story of the Sisters of Service
in the Home Missions*

THE FIELD AT HOME

VOL. XLII, No. 2

APRIL 1966

Easter	1
Memo . . . <i>from the editor's desk</i>	2
No Private Islands . . . <i>Rev. B. Johnson, C.SS.R.</i>	4
The Heart of the Apostolate . . . <i>Mother Olga, I.B.V.M.</i>	9
Strangers to Immobility . . . <i>Sister E. Dwyer, S.O.S.</i>	12
London Letter . . . <i>Sister P. Cooper</i>	16
Monitors of the Market Place . . . <i>Miss Bonnie Brennan</i>	19
SOS-O-GRAM	30
The High Cost of Loving . . . <i>Sister C. Camozzi</i>	32

THE FIELD AT HOME is published quarterly by the Sisters of Service,
2 Wellesley Place, Toronto 5, Canada

Subscription: \$1.00 a year • single copy 25 cents



Each Day An Easter

*I send my gifts, my love
I give them wings. They soar aloft, away
to His brothers and mine whose need is deep
and dark and desperate.
To my brothers in captivity –
captivity to themselves or others,
to discrimination or intolerance, to
poverty or hunger or bitter loneliness.
My gifts are not material, for I am poor.
They are compassion, brotherhood and patient
understanding.
When I dispense them lavishly abroad
they but increase within me
to make me grow in love – for giving also.
And all my life, though poor indeed,
I place each day within the offering hands of Christ.
Then, from stark poverty, they leap to
undreamed riches united with His Pasch,
and make each day an Easter.
Easter is every day.*

SJB

MAY THE PEACE OF THE RISEN LORD
BE UPON OUR FRIENDS
AND REMAIN WITH YOU ALWAYS

Memo . . . from the editor's desk

The Open Door

THE LAST DAYS OF 1965 were days of enlightenment and enrichment for a group of Sisters of Service who had gathered in Toronto from St. John's, Halifax, Montreal, Ottawa, Christian Island, Grand Forks, Winnipeg, Camp Morton, Regina, Saskatoon, Vilna, Edson and Vancouver. The occasion was a Community Colloquium similar to the Colloquium held in Edmonton during the last days of 1964.

The Colloquium was organized to give our Sisters from all over Canada an opportunity to listen to experts who explored the many facets of adaptation and renewal in the Church. We were more than a little awed by the roster of names on the program; we were humbly grateful for the graciousness with which these knowledgeable and busy people accepted our invitation to talk to us. We are more than grateful to them for their opening of the many doors through which Christian living today becomes so exciting and challenging an experience.

Some of the subjects treated at the Colloquium were applicable to religious only. Many more are important for Christians in any state of life. Most of these latter are being printed in this issue of *THE FIELD AT HOME*; some of them will appear in our July issue. We invite our readers to enter, with us, the doors which the Colloquium opened onto Christian Life 1966. We believe that they, as we, will be enlightened and enriched by this sharing.

To Archbishop Pocock we offer our thanks for the deeply inspiring manner in which he opened the Colloquium. To Fathers Bernard Johnson, C.S.S.R., J. Elliott MacGuigan, S.J., Walter Principe, C.S.B., Donald Paré, S.J., and James Davis, C.S.S.R., to Mother Olga, I.B.V.M., and Sister Mary Joseph, O.L.M., to Bonnie Brennan and Dan and Mary Sue McCarthy, our sincere thanks for the part which all of them played in making the Colloquium an event to remember and for the Christian Love which shone so brightly in and through them.

Appeal at Easter

Recently we sent letters to many of our friends who have been faithful subscribers to our magazine for several years. The letters asked you to help us with our circulation problem by finding five new subscribers to *THE FIELD AT HOME*. The letters have been sent too recently for us to report on the response. But now, at Easter, we repeat our appeal for your help. A magazine like ours is not the least bit self-supporting, never has been, never will be, but it is our best means of telling the story of our work for God and His People in our Home Missions. We are not trying to make money – we

are just trying to make ends meet. If you have received a letter, won't you please respond. If you have not but would like to help – go right ahead and God be with you.

World Day of Prayer for Vocations

For the third consecutive year, our Holy Father, Pope Paul VI, has designated Good Shepherd Sunday as World Day of Prayer for priestly, religious and missionary vocations. This year Good Shepherd Sunday, which is the second after Easter, falls on April 24th. The Holy Father is calling upon all Catholics to join in a mighty chorus of prayer for the solution of a problem which weighs heavily upon Him and upon our Bishops. To quote Pope Paul: “. . . The Church finds herself in the sad and even, at times, the poignant state of being faced with a world ready to receive the good news of salvation, a world which, though seemingly cold and hostile, is in reality waiting to be evangelized, even to implore, ‘Come over to us and help us’, and she is powerless to help that world because she does not have men and women who have been willing to accept the invitation to give themselves to Christ and to devote themselves to the salvation of the world.”

We urge our readers to support our Holy Father in his prayers for priestly and religious vocations. Make April 24th a day of fervent prayer, of generous sacrifice in the cause of vocations.

* * *

Special Prayer for Vocations

Composed by Pope Paul VI for World Day of Prayer

O Jesus, Divine Shepherd of Souls, Who called the Apostles to become fishers of men, now call the ardent and generous hearts of our youth to make them Your followers and ministers. Let them share Your thirst for that universal redemption for which You daily renew Your Sacrifice upon the Altar.

O Lord Jesus, always living to make intercession for us, extend our horizons to the entire world, where so many brethren make silent supplication for the light of truth and the warmth of love, so that answering Your call, many young men may prolong here Your Mission, edify Your Mystical Body, the Church, and become the salt of the earth and the light of the world.

Extend, O Lord, Your loving call to many pure and generous-hearted young women, that they may grow in their desire for evangelical perfection and may dedicate themselves to the service of the Church and their neighbors who so desperately need such assistance and charity. Amen.

Very Reverend B. Johnson, C.S.S.R. . . .

No Private Islands

THE TOPIC ASSIGNED TO ME in this Colloquium is: "Sociological Change and the Apostolate." This title, then, presumes that there has been change in society, all of us will admit that. Sociology "is the study of human, especially civilized society; sociology is a study of human problems, especially with a view to solving them." (*Oxford Dictionary*). The apostolate "is the ministry of the Word of God; or the work or office of an apostle, which is that of preaching the Good News and setting up the Church of God. The primary work of an apostle is not only that of saving souls, it is that of setting up the Church in every place so that the Sacrifice is offered there and souls have access to the kingdom." (*Maryknoll Catholic Dictionary*). In this paper there will be an attempt to put these two definitions together and relate them to the Sisters of Service.

"Before the coming of John XXIII it was the conviction of most people outside Roman Catholicism (and of many inside it) that the Church was an unchanging monolith. 'Rome moves slowly' was an axiom deadeningly familiar to non-Catholics and Catholics alike. The charismatic Pope John and the Ecumenical Council he convoked have done much to shatter the image of a Church incapable of reform and renewal. The world is now aware that

the Church *can* change. But, the question now becomes: 'Will it change fast enough, and will it change in the right direction?' " (Jacket, *The Challenge to Change*, François Houtart, Sheed and Ward).

The foregoing paragraph was written in 1964, and since that time the various Constitutions and Decrees of the Vatican Council leave us assured that, under the Holy Spirit, the Church *has* officially set a new course and this is in the right direction.

There was a sociological background to the Council. "This is not just a fine phrase, you know, but represents a profound reality. The Council had a sociological background; it did not just happen. Many realities in the world and in the Church provided the circumstances which led to the convocation of Vatican II. The truly significant factor is that the Council was not called to combat heresy, as were the majority of the other councils, but instead, from its very beginnings, sounded a posi-

The title of this talk is "Sociological Change and the Apostolate." Father Johnson is Provincial Superior of the Edmonton Province of the Redemptorist Fathers.

tive challenge to the Church to adapt herself to the new world, to the new circumstances of the life of mankind, in order to carry out in the most effective manner possible the mandate given by Jesus to 'Go and teach the whole world.' We can no longer think of any kind of action, attitude, mission, congregation, institution, or of any Christian, except within the context of the universal situation of the Church in the world. The time of isolation is past. There are no longer private islands in the world or in the Church, either geographically or culturally." (*The Challenge to Change*, François Houtart, Sheed and Ward, p. 7).

Now, "if there are no longer private islands in the world or in the Church, either geographically or culturally" what of a congregation of Sisters, what of a local community or mission of Sisters, what of religious who are superiors, of religious who are not superiors, what of would-be religious (those contemplating a vocation to the convent), what of the Sisters of Service?

First of all, before we can speak of how a changing sociology affects the apostolate, it seems to me we must investigate the relevance of a changing sociology to the religious themselves who are engaged in the apostolate. Are religious aware that there are "no longer private islands in the world or in the Church?" Do religious understand what is happening to them, or what should happen to them, sociologically, in their own religious structure?

Here is what *should* happen. In the Vatican Council's "Decree on the Adaptation and Renewal of the Religious Life," promulgated by Pope Paul VI on October 28, 1965, we read, "Institutes should promote among their members an adequate knowledge of the social conditions of the times they live in and of the needs of the Church. In such a way, judging current events wisely in the light of faith and burning with apostolic zeal, they may be able to assist men more effectively." (Par. 2, d). We read further, (Par. 3), "the manner of living, praying and working should be suitably adapted everywhere, but especially in mission territories, to the modern

physical and psychological circumstances of the members and also, as required by the nature of each institute, to the necessities of the apostolate, the demands of culture, and social and economic circumstances. According to the same criteria let the manner of governing the institutes also be examined. Therefore let constitutions, directories, custom books, books of prayers and ceremonies and such like be suitably re-edited and, obsolete laws being suppressed, be adapted to the decrees of this sacred synod." (NCWC translation, Washington).

For this paper, which points to the sociological, let me recall these phrases just quoted from the Council's Decree on Religious — "adequate knowledge of the social conditions of the times", "judging current events", "assist men more effectively", "modern physical and psychological circumstances", "the demands of culture and social circumstances". In view of these phrases could Christians, could religious, could communities, still set themselves up as 'private islands'?

Now, if I read this message of the Decree correctly, I would say that modern religious must understand and must accept into their own household the modern sociological facts of life. "He who is not with me, is against me," says the Lord. If religious, young or old, are to be *with* the Church and not *against* it; if religious, young or old, are to be *with* their communities and not *against* them; if religious, young or old, *resist* the change ordered by the Church; if religious, young or old, want their communities to *survive*, then let them know life, let them have life, and let them have it more abundantly — or they will die!

One of the areas where older religious have patterned themselves totally for generations in their ascetical training and their later life, has ceased to be a complete pattern. Many religious are not aware of the sociological fact, for instance, that the family is now insufficient on which to pattern religious life. I support the eminent sociologist, Sister Marie Augusta Neal, S.N.D., in her hypothesis, that the family is no longer an adequate



model for religious community, although this notion has not yet found its way into much of the literature of the Church. ("Sociology and Community Change" by Sister M. A. Neal, S.N.D., in *The Changing Sister*, Fides, 1965, p. 9). Sister Neal points out that "many adult groups are consciously or unconsciously modeled on the family, especially if the group is desirous of creating community. The family is a community and is also a place wherein the expression of affection and the freer discharge of aggression is permitted; it is for the child a refuge from a strange, external world. But the family is a special kind of community in which a child learns many things he does not understand — learns in a complexity of affection-aggression bonds with his parents who have a unique tie to him. The things he learns are their ways which he accepts, though often he does not understand them. He learns them in order to be accepted. He dare not change any of them lest he lose the relationship he has come to need." (*Ibid*).

As a result of the necessarily limited family experience, Sister Neal concludes,

the child emerges into the world of work and education, with a limited set of value responses to adults: respect, loyalty, love and obedience. But what else? The adult world requires give and take, initiative and control, acceptance of outside discipline and courageous rejection of illegitimate authority, the standing alone on principle, the giving support to an idea man. For a child who has been taught principally to be submissive to the world of his parents there is no perception of uncertainty or search in his adult thought. Now, carry over this same model of family structure to religious life at any level and you have an inadequate, unsociological model for religious community, if the family is still strictly its modern model. A child, in this pattern, can cling to an irrational experience of attachment in the family. He will only lose it, if he does really lose it, by a painful and rational maturing submission to his peers, his equals. A religious, in this same pattern, can cling to an irrational experience of attachment in the religious family. She will lose it, if she really does lose it, only by a painful and rational and ma-

turing submission to the intelligence and spirit of her peers, her equals. But how is this ever possible if, in religious life, there can only be a superior-subject relationship and Mother Superior addresses a Sister as 'my daughter' or 'my child'? Or, worse still, if you ask a fifty-year-old Sister a question, and she says, "Excuse me, I'll have to speak to mother," and 'mother' is just fifty years old too.

I feel free and confident in saying what I have just said because I have come to learn from the Gospels, from the theology of the Church, from twenty-nine years in religious life and nineteen of them as a superior, that every religious is neither my father nor my mother, nor my son, nor my daughter; that, rather, every religious is my equal and my better, and the young, especially the young at heart, are my hope. Call them what you will — the hopefuls, the rebel spirits, the junior members, the so-called 'New Breed'. But is it not a significant, sociological fact that God has not chosen most of us in this room, rather He has chosen the 'New Breed' to be the religious of the late twentieth century?

The term 'New Breed' is used here in no objectionable sense, but merely to designate the age group that has come to religious life in the last five to ten years. Much has been written about the 'New Breed' in recent years, especially since Father Andrew Greely highlighted the title in an article in the magazine *America* some time ago. A recent article by another author is one I would recommend for the serious reading of religious of all ages. It is the piece by John R. McCall, S.J., titled "The Psychology of the 'New Breed' of Religious", in the magazine *Sisters Today* (formerly *Sponsa Religis*) in the December, 1965, issue. Father McCall teaches at Weston College, Weston, Massachusetts, and had the opportunity of discussing these ideas at a New England regional meeting of Sister Formation. This article by Father McCall is too long and too complete for me to do justice to it at this time. However, he makes a point which pertains to the purpose of this Colloquium.

The author says the 'new breed' may be described as possessing seven distinguishing characteristics. "These marks," he says, "are not hermetically sealed from one another. Perhaps one could find another set of characteristics equally descriptive; but these seven will do as a basis of discussion. The 'new breed' seeks Fulfillment, Authenticity, Change, Encounter, Freedom, Equality and Dialogue. Freshly minted, some of these words have already become clichés." (*Sisters Today*, December, 1965, p. 124).

So much for Father McCall's 'new breed' characteristics. Yet, does it not strike you that every one of these characteristics, in the theology of today, is perfectly Christian? Fulfillment is Christian, authenticity is Christian, change is Christian, encounter is Christian, freedom is Christian, equality is Christian, dialogue is Christian. And being Christian should they not be honored in religious life?

Just take the word 'fulfillment' and you have one of the problems that must be reconciled by the Sisters of Service, and by all religious Communities. "Here is a real area of conflict. Superiors and older religious want the younger ones to develop mature personalities and use their talents in fulfilling their work. No community, however, has the ideal position for each subject. If we over-emphasize the work, the younger religious say we are depersonalizing them. If we over-stress development of their personalities, seeking the ideal position for each subject, will the work get done? What of those works which, by their very nature, are not very rewarding? Who will do them?" (*Ibid*).

"The request of the younger religious is not altogether absurd," says Father McCall, and continues, "If they do not find fulfillment in religious life and in some work within the community, they do not grow. They do not accomplish much for God, themselves, or others. Shall we tell the younger Sister, 'Forget yourself; forget about becoming a person; get the job done'? The Sister will reply that if she is unhappy, she cannot be-

come a full person and grow in holiness, which she feels is little other than wholeness. We may point out Sisters who have spent full lives in tasks which were de-personalizing. By the grace of God and a deep commitment to the purpose of the institute, they grew into full human beings, fully developed, with all the human qualities praised by God and man. Unfortunately, the younger Sister will find it much easier to point out a larger number of religious whose latter years find them cold, cynical, and unhappy.

"There is a real area of conflict here, and facile solutions are not available. Older religious, certainly, should not underestimate the cultural (sociological) changes that have taken place. It would be easy for them to see spiritual heroism in one generation and cowardice in another, when they are really only looking at products of totally different cultures.

"Each Catholic (certainly each religious) must learn that he cannot fulfill himself unless he is a member of the Church, since salvation flows through the Church and the channels of her sacraments. In the cells of the Church which are the religious Orders, each Sister fulfills herself as an individual only if she surrenders herself fully to the life of the community." (*Ibid*)

Without pursuing this matter of fulfillment further, it seems to me, that both older and younger religious must make a thorough effort to understand each other, to understand the cultural and sociological evolution that has taken place outside the convent and has found its way into the convent. And I, for one, am glad that such an evolution has taken place. Up until our present generation religious life was work oriented. In other words, there were, for example, twenty jobs waiting for every twenty Sisters who came out of novitiate like appliances off an assembly line. The community was committed to the work and the work was meant, willy-nilly, to be satisfying and fulfilling no matter what the individual personality of the Sister might be. Today, it is different. The individual knows she has

one talent or three talents or five talents that have been given to her by God to fulfill, just as the master expected every one of these talents to be invested for him.

To resolve the conflict of work orientation and personality orientation in the community there must be respect for both, and there must be the realization that perfect fulfillment does not come to mortal man in this life. Perfect fulfillment comes only in resurrection. In the meantime, while the religious commits herself to God in the work of her community, she has a right to expect that her community will be as conscious of her fulfillment as her work. On its part, while the community has a right to dedication of a religious, nevertheless the community has an obligation, within reason and possibility, to see that personalities, no less than the work, are fulfilled.

I do not wish to over-simplify the personality-work conflict in a community. I do not wish to minimize the honest, healthy tensions that exist in the world. Within a religious congregation, in this time of renewal, "a real stress arises with the pull that comes from opposite directions." This is exactly where the religious find themselves in 1965. As described in an article by Father Eugene Kennedy, religious "belong to the generation that is responsible for the Church and its many works. At the same time, they are obligated not only to those members who have a right to a graceful old age, but also to the generation that will succeed them. Never has the stress been so great, because the age of renewal has underscored dramatically the apparent differences in outlook and methods of the older and newer sons of the Church. The Superiors are the people in the middle, the mediators who must maintain themselves, must maintain the Church, must maintain peace between the generations, all at the same time. The Victorian age of religious training has ended. The present problem will not be solved by a retreat into the past."

Father Kennedy continues, "Many of the repressive aspects of religious forma-

Continued on page 25

Mother M. Olga, I.B.V.M. . . .

The Heart of the Apostolate

REALLY, I'M AFRAID IT WAS a selfish motive that impelled me to accept this invitation because in my associations with the Sisters of Service I have always found myself greatly enriched. So that was really motive number one, in accepting your invitation.

The title is a rather appalling one, "The Apostolate of Tomorrow", when we scarcely know how to handle the apostolate of today. It seems to me that if we are to think about it reasonably at all, we will have to view two sides of the question; first, the world in which we are working, the world with which our apostolate is concerned is changing so greatly that who can say what tomorrow will be. Even the analysis of our present situation is an exceedingly complicated one. On the other hand, the notion of the Christian life is itself developing. What will come of the seeds that have been sown by the Holy Spirit through the Council? That, too, none of us can predict. However, we can see certain trends at work, both in the world and in the Christian life, on which we must reflect and for which we must rely on the guidance of the Holy Spirit.

Now looking at the work of the apostolate, what we realize is this – that religious no longer have a monopoly on the organized works of mercy, not even

on the teaching of religion. We realize that the world is becoming more and more socialized. Public services are interested in the fields of health, education, social work, care of the aged – we could lengthen the list almost indefinitely. Now I don't think that in the immediate future for Canada all works that are presently maintained by religious will pass out of their hands. I think that we will go through a period, and perhaps a rather long one, in which many of these works still remain within the hands of religious. But more and more, I don't think anybody would contest this, we will see that Sisters do not own the hospitals in which they are working, do not own the schools in which they are teaching, much less do they own the staff, or the people with whom they are working. Perhaps this will be a very good thing and I am not sure that it is not a necessary thing at the present moment. Sisters will form parts of groups. They will work

The title of this talk is "The Apostolate of Tomorrow". Mother Olga is a member of the Faculty of St. Michael's College of the University of Toronto.

in teams composed of professional co-labourers: doctors, nurses, social workers, teachers, whatever they happen to be. And the Sister will assume her place in keeping with her qualifications and her capacities. I don't think that Sisters should aim at assuming full responsibility for these groups, neither should they avoid responsibility. It should be simply in accordance with their capabilities that they accept the work in question. Now this Sister in this team will have to be as efficient, as well-trained, as responsible, as mature, as her opposite number who is not a religious. There will be no room for inferiority complexes. There will be no room for hiding behind one's Sisterhood for respect or consideration that is not due to her as a professional worker.

Well then, what is the Sister doing there? Why do I speak of this as the apostolate of a religious? It seems to me, I spoke a few minutes ago of this perhaps being a providential thing at the moment, and this is exactly what I mean by it. For too long, I think, the active religious have been identified with the work which they do. Look over past vocation advertising and I don't think you will find me wrong in this. As a result, perhaps both to ourselves and for the people among whom we work, the real meaning of religious life has been lost. Perhaps the only way to bring it out in sharp focus for ourselves and for those among whom we are working is to be doing exactly the same thing exteriorly as the others. But now, what are we to bring in to this situation? We ought to bring into this situation what any Christian should bring and that is faith and love. The State can bring many, many advantages but the State as such does not bring faith and love, and any Christian should bring that.

Well, let's go a bit further. Why then, should there be religious at all in this work? It seems to me that our life which, according to the new document on religious is centred around our vow of celibacy, centred around our community living, this life itself, and the Church teaches this, should foster faith and love

in an eminent degree. This, I think, is getting to the heart of what our apostolate must be. That is, unless we have a deep and vital interior life, a life of contemplation, then we won't bring this faith and love which must be our essential contribution.

Now for the meeting of the circumstances of tomorrow, can we make any preparations? Of course, we can. You're doing it yourselves during these days. I notice you are bringing in specialists to talk on sociology, on means of communication, on many other vital fields. I think we are all going to find that opportunities are going to open up before us. We will have to be on the alert. There has to be creative thinking. There has to be the ability to seize an opportunity when it presents itself. Now, as much as possible, I think that means that every Sister who comes to us needs to have whatever natural talent she has developed to her fullest capacity because only by that means can she take her place in the work to be done. I don't think any Sister should be put under pressure to go into studies beyond her capacities; this would be to defeat the purpose of our life. But anyone who has capacity should be developed and I think that we will find that people will ask for us, here and there and everywhere. It is already happening and if only we had the members to do it, many, many of these opportunities would be opened to us.

I think that you Sisters of Service are in a position of advantage over many of us older religious congregations in that in a sense, your apostolate hasn't become as institutionalized as ours. I think you are more mobile than many of the older congregations and in this I think you are already tending in the direction of tomorrow.

Here is a kind of stray thought that I had when I was meditating on the creative angle of meeting the challenge of tomorrow. It's very interesting to note the way God has worked through the years. It isn't only the Saints who have had ideas that have been useful, that have promoted the work of God. All we need



to do is read our Scripture and we will find over and over again that God has made use of very strange people, very strange circumstances to forward His works. So let us never despise these ideas, these suggestions, no matter where they come from. Let us pray that the Holy Spirit will guide us and help us to sort out the ideas as they come. There was one other thing that I had hoped to do in a positive way for you today, but I was prevented from doing it by a bout of the flu. I have here a thing that Archbishop Flahiff gave me just before Christmas. There was a good deal of publicity given to it in the papers during the last months of the Council. The Superior General of the Daughters of Charity of St. Vincent de Paul who was an auditrice at the Council, gave this talk to the French-speaking Bishops of Africa in October of this year and she deals with the problems of contemporary religious. Now I have begun translating it and duplicating it but I haven't finished. I intend to continue on it and when I have it finished I will send copies of it to the Mother General here because I think it's very, very useful. She's talking, of course, in her own context, but it's easy enough it seems to me, to make the transference. The thing that

I found valuable in her talk, though there are several things that I'd like to mention, is that she attacks the problems of the religious of tomorrow from the angle of the problems that she has in common with everyone else in the world, and I think this is extremely important. We can often throw our own problems out of focus by thinking of them as being peculiarly religious problems, whereas they are the problems of our time and the problems of the world.

So perhaps just one sentence from Père Voillaume. I think most of the Sisters are familiar with the *Donum Dei* of this year. Père Voillaume's article entitled "The Claims of the Consecrated Life," I found had a great deal that was very pertinent on this matter. The point he makes is that there will be no apostolate unless there is an interior life of a very real kind. He says if every religious is not called upon to embrace the contemplative form of life, he is nevertheless obliged to practice that minimum of contemplation without which the final end of his consecration to God in religion would cease to have any meaning for him, and I would go on to say, without which there would be no apostolate either today or tomorrow.

Sister E. Dwyer, S.O.S. . . .

'Strangers to Immobility'

IN THIS PRESENT ERA where the only constant thing seems to be change, certainly the novitiate is changing. And this is good. Last summer at Notre Dame I had the wonderful opportunity of talking with Father Haring. One of the questions I asked him was this: "In what way can adaptation endanger the religious spirit?" His answer was: "It is true that with change there will be risk; the Christian life is a dangerous life. But there will be no danger for the religious spirit if you refuse changes, and keep it in the graveyard!" Father Haring's idea has, of course, been re-echoed in many places. Father Columban Browning has an article in the October issue of *Sisters Today* called "Change or Die." Vatican II has just issued a Decree on the Adaptation and Renewal of the Religious Life. We are agreed that change is with us and that it is necessary. This is not change merely for its own sake, a neurotic search after novelty for its own sake. No, it is change growing out of a dawning awareness of the world, of ourselves, of God.

As Archbishop Pocock said in his Easter letter of last year, our attitude toward the world has changed. We have arrived at a deeper appreciation of the dignity of the person. "Man has discovered new layers of his being; he has become more conscious of his existence as a free and

therefore responsible person." He is not just one little stone near the bottom of a great pyramid, with God at the top as the Great Inhibitor. (This is the concept that some have had, and it has left its mark to some degree on us all.) The real truth of the Paschal Mystery and our part in it is getting through to us. In Christ each person is co-creator, even in a way, a redeemer, that is, sharing in the world now. Each person is becoming aware, or should be, that he is putting something into the world that was not there before. As Guardini says, "Our task is not only in the world, our task *is* the world." In Christ we become sons in the Son, entering mysteriously into the very Life of the Trinity. Surely then this realization is changing the outlook of everyone and that includes novices, also novice mistresses. To use Archbishop Pocock's words again, "He has become more conscious of his existence as a free and responsible person." This means that the

Sister Eileen Dwyer is the Novice Mistress of the Sister of Service novitiate. Her talk was on "The Changing Novitiate".

novice must be free to make her unique melody, not to repeat by rote someone else's, not even that of the beloved novice mistress!

The novitiate then must help this young girl become this unique person God made her to be. In many cases she still has not built up a healthy self-image. There is a good chapter on this in *The Secular City* by Harvey Cox, the chapter called "Sex and Secularization," which gives an insight here. Cox rather convincingly describes our modern society as a place where mass media have confused the young girl completely, have held up to her the Miss America Beauty Queen as the false goddess of womanhood. Subtly, or not so subtly, conditioned by these media, she really does not know who she is. This search for identity must be answered in a normal love-filled situation, as free from artificiality and needless tensions as possible.

The novice must begin to discover herself as a creature, a very humble one it is true, but of great worth in her union with Christ. Sister Mary Andrew, G.S.I.C., speaks of the needs of man in an article in the *Basilian Teacher* of December. Of our social need, especially the need of esteem, she says, "The noblest thing one man can do for another is to hold up before his startled eyes a mirror reflecting his worth." And so today we have more free discussion, more listening to opinions, even of the youngest, newest postulant. Their questions should be listened to and answered, or at least heeded. (There are not always answers.) In full, free group participation she learns to listen, to be open to others, and bit by bit to see that others, including the older crowd, do have some ideas worth listening to. We saw clear evidence of this in the three-day course in group dynamics that Sister Zink gave us early in September. On the first day there was much heated argument, many fixed opinions; but by the third day we found a real transformation. We were beginning to listen to each other.

For this same reason the young person today responds best when she is encour-

aged to use her initiative, to make some decisions. This in turn, is a maturing thing, for she must discipline herself to choose, and then to take the consequences. This is life. Here too is involved the trust placed in the novice by those in charge. This trust is a strengthening, ennobling force. As one of the Loretto Sisters of Sister M. Luke's congregation in the States said of Sister Luke: "She *gives* you, rather she *loves* and *trusts* the power into you, to be and to do." I for one know that we were always much loved and trusted, I could remind Sister Morrison of instances of it, but to the modern girl, the many minute regulations, which we never questioned, seem to say the opposite. I think they are right. So we have abolished or changed some of these Novitiate rules you may recall from the dim or not-so-dim past: for example, the novices may go to their dormitory without permission now. As Father Haring said, "Freedom involves risk, but the Christian life is a dangerous life." I suppose we risk the possibility of someone sneaking off for a snooze, or avoiding work, but I don't think this is happening, and if it did, better now than a later reverting to type. The freedom given and the consequent acceptance of responsibility would seem to me to be excellent means to help the novice and us to know whether she is fitted for a life of constant giving and living with others. Another example of this new freedom is in regard to letters. After some discussion on writing and receiving letters, I told the novices that I do not read their mail. If they receive messages that they think I should see, either very wonderful or very distressing, I think they trust *me* enough to come to me with it. They know they are responsible for what goes out in their letters, and I trust in them and the Lord that God is thereby glorified.

Our horarium, or at least parts of it, are also more flexible than formerly. Classes, Lauds, Meditation and Vespers remain constant, but the novices are free to budget the rest of their time, for reading, prayers (the Little Hours, Rosary), preparation, and study. There are fewer

bells too, which is a pleasant change. The half hour from one to one-thirty that used to be common recreation is now "uncommon" recreation, or free. Often enough they do all get together, but everyone is very happy with this new system. The same old objection, risk, is here too. Sometimes a novice finds she has neglected something important, perhaps missed her rosary when she really had time, or something else she knows she should have done. Well, that just means starting over again the next day, becoming more responsible and, possibly, a little more humble and sincere. This fall we have tried to lead the postulants to a gradual realization of the need for silence rather than imposing it immediately. It was not nearly so simple as it used to be, and I found myself saying, "Where are the good old days when they came in and kept quiet?" I do think they see its meaning now though they still have a way to go!

Another area where responsibility and consequent growth in a healthy self-image are concerned is in the apostolate, which in novitiate, means also in-service training. Some of the novices and postulants,

as in the past, teach religion classes. I would say our community has been ahead in this respect all along. This year they are getting a few more opportunities: all go to the Catechetical Course for Separate School teachers. Some go out to school. They also attend Theology lectures, and a monthly movie club with Senior High students and a few Basilian scholastics. This contact with lay people and the religious aids the development of a healthy self-image. Again risk is involved but it is worth it. To be hermetically sealed up for three years to build up an impeccably flawless and unrealistic spirituality is not the answer. Here the novice is confronted with the world and how she meets it will affect her own growth and formation. The old dualism, rampant until very recently, would interpret the world as "the dirty world". She must learn to differentiate between the evil world that would replace Christ in her life, and the world which God so loved that He sent His only-begotten Son into it. She must choose Christ, and His world and His people, and welcome them all to her woman's heart, and give them life, the life all women were made to



give. Certainly God's grace (her faith must be awakened or she won't find Christ, but rather, distractions), and spiritual direction must be at work here with the novice. I would hope that in the changing novitiate, the Sister who is to direct the novices be given much training. This is beginning to happen, but very specialized training is needed in this field today. A highly-trained faculty, whether from within or outside of the community, should be available for the changing novitiate.

I will deal with only one more facet in leading the novice to a self-identity and that is the making use of the great upsurge of social consciousness which has engulfed our young people. I have avoided the term New Breed though it is an apt enough term. The young girl today is becoming very conscious of the unity of mankind. Previously, a strong tendency toward individualism made us religious capitalists. But this is really the opposite of the Christian mentality. As Van Kaam says, "The basis of Christian joy is not my good deeds of the day, but that my Redeemer lives." Together we strive, without tension, without forcing ourselves, to sanctify. We cannot *force* sanctity. In a relaxed way (that has nothing to do with the word 'lax'), we must be open to the Spirit. It is in the liturgy that this unity can be realized. Here just as in the rest of the Church, our novitiate is a changing one. The exterior changes are, of course, very obvious. But we hope the changes are not just peripheral; that what you see is a sign of true interior transformation. Father Durwell writes: "Our eucharistic liturgy must

bring about, by those actions and signs, our participation in Christ and His act redeeming us. Our "Amen" at Holy Communion is to be a conscious, loving acceptance of Christ, and of all others in Him. This will counteract any individualism, or inclination toward religious capitalism. We must become absorbed in others and in the mystery of Christian life. Then self-fulfillment, self-identity will take care of itself.

Still along these lines is the recitation of lauds and vespers. This has been quite a change from our previous community prayers. We were initiated by a good liturgist, Father Browne, S.J., and are finding it a truly enriching experience. Those of you who are saying the Office, or at least part of it, will understand, I think.

Many other changes could be mentioned. For example, something that has been coming over the past little while is a more positive interpretation of the vows. To quote Father Haring again, commenting on the concept of blind obedience, he says it is "*seeing* obedience, seeing the loving will of God, and choosing a hundred percent to do it."

Prayer and meditation naturally still remain central, and the recitation of the psalms has put words on our lips and in our hearts that weren't there before.

This has been an attempt to update you as best I can to our changing novitiate. I began by quoting Father Haring. May I close with the words of another very simple and very holy man. It was Pope John who said, "A true Christian is a stranger to immobility." Let us pray then that we be always true Christians.

†

*I love mankind and I love equally all
Three human kinds . . . the one who
Blasphemes life, the one who blesses
It, and the one who meditates upon it.
I love the first for his misery and
The second for his generosity and the
Third for his perception and peace.*

KAHLIL GIBRAN



London Letter

Sister P. Cooper

HI, HOW'S LIFE, as they say here. 'Tis a bright Sunday morning, we've had a few showers, but just enough to make the sunny intervals seem even brighter. I do wish I could write you a nice intelligent letter, but if I waited for time to send an acceptable, legible, unhurried letter I fear I'd get nothing into the mail. Now I must tell you something about the College.

(Just now someone went by my window talking about the bus strike. "What are you waitin' for, Luv, a number 27? The only thing you'll catch on this stop's pneumonia. That feller's been pushed off the last three buses and he's an Inspector.")

But I was talking about the College. This is the first year for the first English-speaking counterpart of Lumen Vitae in Brussels, the Catechetical College of Strasbourg and the Institute Supérieure in Paris, all of which have sprung up in the last ten years. The English College is advisedly called *Corpus Christi* because the whole stress is on our oneness in Christ, not as a body of Christians, but as the Body of Christ. I wish I could somehow share with all of you the tremendous courses in Theology, Anthropology, Methodology, all of them subdivided

into many courses, all of them given by experts.

I have been practise teaching 14-15-year-olds in a Catholic Secondary school. The Head Mistress told me they were a discipline problem; that was the understatement of the year. Anyway they like to sing so we did a Salvation History theme to the tune of "Michael Row the Boat Ashore". Now they want one on the Sacraments as Encounter in Love With Christ to the tune of "These Boots Were Made for Walkin'". My, oh my! Never a dull moment!

A girl at the College gave me a Mary Poppins scarf for Christmas, a plain white orlon affair. Now, the English know how to wear a scarf – outside the coat, one end tucked over the front part of the anatomy, then a wind round the neck and the back end over the back. Very warm! The English do make good tea and they do know how to wear scarves. But me, ah! Ask not what England can

Sister Cooper is studying at Corpus Christi Catechetical College, London, England.

do for me but ask what I can do *to* England with a scarf worn in the British manner.

This is terribly rambling but I'm putting things down as they pop into my mind. I just heard Mr. Wilson on a news broadcast. He said this year will either make or break the economy. I suspect they are going to make the economy by breaking mine. That's right, I am a little short of funds.

The English people in the shops and on the street are both helpful and friendly. On the corner near here there is a novelty shop; the proprietor is a kindly Scot. He and his wife took my map of London one day (me with a map, oh boy!), and explained that Greater London is made up of three cities. Then they indicated what is of interest in each. Down the street is a dry-cleaners and the couple there are little and old and right out of Dickens. I have never seen more kindness and patience than in their faces. One day I had occasion to chat with them a bit and I commented on their patience. The old gentleman told me that a long time ago he had lost his temper badly one day. He threw a dish on the floor and proceeded to complain about everything to his wife, who sat through it and mild-

ly listened. He wore down finally and ended by saying, "You need the wisdom of Solomon and the patience of Job, that's all there is to it." "Yes," said his wife, "that's exactly what you need and since you don't have it we'd better set about getting it," and that's what they've been working at ever since. I suspect they are very, very close to their goal.

Thanks for the pound note. I used it for a party when the Sisters of St. Ann came to visit me last week. You have no idea what a project it was to get three more people into my room, but we managed. With candlelight, tonic wine and cheese and crackers we had loads of fun. It was just the pick-me-up that we all needed. The Sisters of St. Joseph from North Bay were here another time – great fun – I can't entertain all my Canadian friends at one time for obvious reasons. The students at the College told us last week what a lot they'd learned from us (North Americans) about being genuine, and not wearing masks, and caring for others in a real human way. We were surprised and touched. Father Fournier (C.S.B. from Windsor) told them we were just doing what came naturally with the help of grace.

Love to all.



THUS GOD IS ALL IN ALL, as it is his nature to be; he impresses upon all, in the Holy Ghost, his form of life which is love.

The centre from which this living love radiates is the Lamb, the Paschal Victim. The end of a study of Christ's glorification will bring our minds back to his death and fix them there. For that is where his glory began, and still begins, even in heaven. The Lamb stands slain, (Apoc. v, 6), and the faithful in turn, triumph only in death – their death which is Christ's death communicated to them. The glory is marked by the stigmata of his five wounds. The immolation remains inscribed in it, not as a memory, but as a reality, and proclaims for all eternity the death of the Lamb submitted to for love of his Father.

He came down to live in a world of sin and slavery, in order that that world might receive a mortal blow in his body. He left the world below and entered heaven through the wounding of his body. But he has left his body, slain and brought back to life, among men, to be the living way along which they can go to the Father. In him men take their departure, in him they attain their end. When that end is achieved all the sons will then have rejoined their Father. Honour and glory to the Lamb!

F. X. DURWELL, C.S.S.R.

Miss Bonnie Brennan . . .

Monitors of the Market Place

I PLAN TO BE MOST INFORMAL with you tonight because this has been a hectic week for me; as a matter of fact, it's been a hectic year; as a matter of fact, it's been a hectic four years! Our office has had a fulltime working staff for four years next month. They have certainly been an interesting four years and I say that as the understatement of this year.

Perhaps the best way for me to begin would be to tell you a little bit about our office, who we are and what we try to do. You might say it all began back in the 30's. In 1936, Pope Pius XI wrote an encyclical on motion pictures. He wrote this letter but, like so many other things in the Church, it sat on the shelf in many countries, Canada among them. Then in 1957, Pius XII wrote an encyclical on radio, television and motion pictures. Both these encyclicals urged the Bishops of the world to organize national offices to co-ordinate and raise the level of the Church's participation in the media.

In 1957, the Bishops of French Canada appointed Father Lucien Labelle to be Director of "L'Office National de Technique de Diffusion" in Montreal. This was to take care of French Canada. Then in 1960, Father Frank Stone, of the Paulist Fathers, whom most of you know, was appointed Director of our office, The National Catholic Communications Centre

for English-speaking Canada. Father Stone worked with many hard-working laymen during the following year, trying to decide what our office should be. Two of those hard-working laymen are here with us tonight – Dan and Mary Sue McCarthy. Then they hired me and I really don't know what happened, but it happened, and we began. We took the existential plunge, I guess you'd say, because we had some weird and wonderful ideas but we didn't have any money, and we didn't have any bodies to carry out these ideas, and four years later, I'm kind of thankful we didn't because we'd have made even more mistakes than we have made. Now I'm never sure just how much an audience does know about the actual structure of the Church in Canada as such. You may know all about this, so please forgive me if I'm repeating information that you already have.

We have a National Conference of Bishops (you'll be hearing a lot more

Miss Brennan is Executive Director of the National Catholic Communications Centre, Toronto. Her talk is titled "The Role and Purpose of the N.C.C.C."

about National Conferences in the coming year because the Council talked about them). We've had one for quite a while in Canada and it is called the "Canadian Catholic Conference of Bishops." This is where all our Bishops meet on the National Level. In the Canadian Catholic Conference of Bishops we have the various Commissions of Bishops to look after areas of work in the Church. For example, there's a Commission for the Lay Apostolate; there's a Commission for Liturgy; there's a Commission for Hospitals, Latin America, Social Life Commission and there's a new one now, as a matter of fact, on Ecumenism as well as a Commission for Communications. Each of these Commissions investigates the area assigned to it and then decides whether or not they need more people, what kind of work the Church should be doing in this field, et cetera.

The Commission for Communications appointed by the Canadian Catholic Conference of Bishops decided that Communications was important enough to have an office and full-time staff and realized that there would be a lot of work in this area; so we began. The Bishops gave us a very vague mandate at first. They said, as the encyclicals have said, that our job was to raise the level of participation in radio, television, films and press. So we began, as I say.

One of our major problems at first was that there were already a lot of people talking, singing and acting. To some extent this was within the communications media and much of it was almost anti-Christian – at least, un-Christian. So much of it was fearful and negative that people were always condemning it and screaming: "Sin, sin, run six miles the other way!" You had to look very hard to find any love in any of these condemnations. In talking to the media, when you mentioned the fact that you were Church, all they knew about you was the little postcards they got condemning their programs. Never had they found any positive support from the Church, so we weren't too popular in the beginning, needless to say. We decided to interpret

our mandate as meaning that we were to make the participation of the Church in the media more Christian. Once we began, we found that there were several people across the country who were dissatisfied also with this negative, fearful approach, people who welcomed a more Christian, a more positive approach. Since we had been assigned to radio, TV, films, we decided our most obvious job was to prepare radio and television programs for those religious times that stations give us, sometimes called the "Sunday morning ghetto."

When it came to films, we faced another situation completely because there is very little film production in Canada. What there is in the National Film Board is excellent, but when you look at the American film production output against the Canadian you see what we mean. So we decided to look at the other side of films and, thanks to the patient pushing and love of the Jesuit Fathers, we ended up doing work in film study groups. We didn't know much about it but the Jesuits have done a lot of work in this area so we let them talk us into it and, ever since, we've been delighted. In this area we help people learn to appreciate films as part of their lives, as an important medium of communication and we help them learn how to read the film. This is done very simply through film study groups. Some of the Sisters of Service in Toronto, I know, have been coming over to a film club at the Centre for a long time.

Then we realized that we didn't have bi-location, so we'd better have a few people out there in the Dioceses to help us. We went to the Bishops and told them our problem and they began to appoint Diocesan Directors of Communications, until we have now someone in each Diocese. The manner of working varies greatly from Diocese to Diocese. In some areas we have a group doing our work. In other areas we have a priest who has had the finger put on him and it's job number eighty-seven for him. So not much will be done in that area, shall we say?



We found another problem. People across the country needed help in preparing programs for radio and television. All too often, in any given area of Canada, any radio or television station would phone some clergyman and say, "Would you like to come up and do a five-minute talk next week?" So the priest or minister, because this is done interdenominationally, would go to the station and he'd sit behind the table with a microphone on it and he'd think, well, you know, "I've been talking to the public for a good many years and I guess I know how to do it." The producer would stand in the control room and think, "Gee, a clergyman. I can't order him around," and the result would be a religious program. And this was, to a large extent, the state of religious broadcasting in Canada. So we began training programs.

We'd go into a city and we'd work with the radio and television stations and the clergy of the city. We'd bring them up and put them through their paces and teach them, very little, but at least the beginning, of the techniques of proper production for radio and television, and presentation on radio and television. As

all of this began to evolve and as we ran along on our eighteen-hour day, we began to see more clearly ourselves just what these media are, what they can do and how magnificent their potential is.

Now throughout this time there was another little event taking place. In addition to the National Catholic Communications Centre getting under way, there was a little thing in Rome called the Vatican Council – that also started. We began in January of 1962 and the Council began in September of 1962. So there you are; we can say with pride that our growth and our thinking and development happened at the same time as the Council. I won't say it is parallel, but naturally, we've been colored by the Council. I gave a talk yesterday to a group of seminarians and the subject was the Council. As most of you know, I've been spending some time in Rome covering the last two sessions and after six months of eating, sleeping, breathing the Vatican Council, I could only come up with one word yesterday to describe it, and that word was "Love". We learned a great deal about love in Rome. We really did. And all its aspects. We learned about

love of man, love of the world, and love perhaps as God loves. He loved the world so much that He sent His only-begotten Son. I don't have to repeat all those words to you people. You know them. But do we really know them? When Pope Paul sent us forth from the Council on December 8th with that magnificent "Go in Peace" he shouted it and if any of you saw television last Sunday, you saw him shout it on a very fine program in which they named him "Man of the Year". Anyway, he shouted it at the top of his lungs, "Go in Peace". There were half a million people in the Square and that "Go in Peace" reached in and grabbed each of us and sent us on our way to try to bring the Council home in some way. We knew that we were being sent forth to preach the Gospel, as were the first Apostles; but a Gospel of love, a renewed Gospel, a return to the Gospel that the Apostles went out with; a Gospel of love of man and love of the world.

What does all that mean? Let's think about communications in that light. How does man communicate? He communicates with his fellow men and he communicates with himself through many, many means. Some of the most powerful means are those that we call the mass media, the mass media of social communication. Now if we love the world and we love man, we've got to be humble enough to get to know him, to get to know something about his world, the world which is our world, which is God's world, a world waiting to be led back to Christ, so that all things can be restored to life in Him again, as says the Vatican Council. Vatican Council said something else at one point too. A very wise man said that a knowledge of man is really a prerequisite for a knowledge of God. That's a big change in some of our thinking and it was Pope Paul who said it in his address on December 7th, closing the Council. Think about that. A knowledge of man is a prerequisite for a knowledge of God. How do we come to know man? At best, through the mass media because they are the most powerful and magnifi-

cent means; they are an easy way for us to get to know man and the world if we will open our hearts to them. These media have been called "windows on the world" which is a cliché now because it's been used so often. Marshall McLuhan calls them "mirrors". Media are mirrors. Father Aruppe, the new Jesuit General, called them "monitors of the market place" and they are. Father Arrupe also told his men, in Milan I think, that they shouldn't watch television for one hour a week. It should be a part of their daily lives because if they want to communicate with the market place they must watch television in order to know the market place.

Sometimes some of us are repulsed by these media, sometimes we are a little afraid of them. But maybe we should rethink our position on this point. Sometimes we're repulsed and afraid of life, too. Because life itself isn't pretty either. And the media mirrors life. The face of the world isn't pretty out there at all. A world that would crucify Christ, a world where people are starving; that's fine, we can look at that. But what about the world where the soul is starving? What about the programs that let us see this? Are we repulsed and afraid of those? Are we afraid to watch them ourselves and afraid to let other people watch them? None of this is pleasant yet it is very real and it exists. If you work with young people, you know it exists. Where are we? Where are we, the Church? Where are you, the Sisters? Where am I, the laity? Where are our parents? Are we sitting back in our nice little ghettos? Are we wearing our rose-colored glasses? Are we busily protecting our teenager and children, telling them about a fairy-tale world, a real nice little place, pastel-colored, where everyone loves one another and every story has a happy ending? Or are we out there in the market place? Are we willing to face the market place?

We can't give you all the answers on this by any stretch of the imagination. But we can say to you that if you have the love and humility to open your heart to the world, then the media of commu-

nication can help you. If you will realize that something is being said to you in films, something is being said to you in the television programs, something is being said to you in radio, something is being said to you in newspapers, and they are not the obvious things all the time. Not just the words, but the whole combination of music, sound, image, time of day. It's a very complex pattern, but it's a world crying out to you, a world that needs Christ. How are you going to answer that world? Are you going to have the humility to sit down and realize that you have to learn to listen to that cry? Maybe you have to learn how to communicate back to it in language that it will understand. This takes a great deal of humility and love on your part. How can you, the Sisters, do something about this?

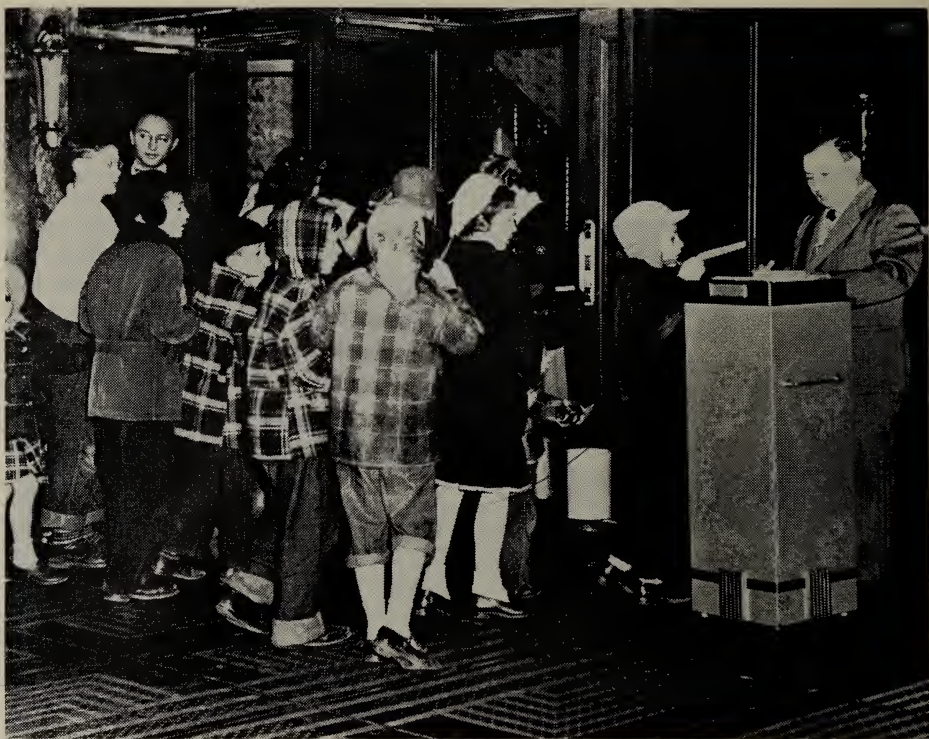
You can begin with yourselves, because each of you is a Christ in the world. Begin with yourself; learn about the world yourself, and think about the people with whom you come in contact. Why not help them learn? Why not run study groups for them? The first step must be one of educating themselves. This is most necessary. Since this is, to some extent, a new form of communication, you won't be able to communicate it unless you can live with it. Our office can supply you with guides but that's about all. Our desperate need at this point is for people who are trained in this field, people who are willing to go out and get training, people who will open themselves to it.

When you start a film club, one of the first responses that you get is often, "Oh, we're going to look at religious films." And you say, "Yes, you are going to look at religious films, but they're not all going to be lives of Saints. They're going to be about the world and religion in the world." So you get across that they're not going to watch the plaster-cast-Saint-type film. Then they say, "Oh, we're going to censor the films for others. are we?" I say, "No, you're simply going to sit down and watch films and talk about them. learn a little bit about the world."

Later you get, "I don't want to tear it apart. I want to sit back and be entertained." The resistance to learning is quite amazing. But once people have had their appetites whet by this new learning we find it's most successful. Film clubs can be started and you can learn a lot from them. You learn a lot about yourself, about the world, about people, about God. Youngsters can learn a great deal about these same subjects from film clubs. This is where we need your help. We can't be everywhere, as I said, so we need your help to get this movement started.

Those of you in education may be familiar with the Parent Report in Quebec. It will be in the rest of Canada before you know where you are, and it recommends film study as part of the curriculum for the schools. You can see that in about . . . well, I won't even hazard a guess at the number of years, but fairly soon, the film camera will become the pencil of the high school because we are learning to communicate through images. The children are learning now to express themselves through the visual media. We have to be prepared for this. The Church must be prepared for this.

You can help us also in our work in radio and television because television is also a visual media – communicating with the world. A great deal of our work is not actual production. We have guides for "Look and Listen" groups. This guide needs redoing too, now. You could use these to help study groups start in this field. Many people are doing work like this around the country, but it takes an awful lot of intestinal fortitude at this point. I received one letter this morning from a Sister in Saskatchewan. I feel very sorry for her because she's listened to us and tried to co-operate. She's studying "Festival" with her high school students. She is not lauding "Festival" as the greatest art in the world but she is trying to teach her children something about art and trying to help them become a discerning audience. It's not easy for her because she's been criticized left, right and centre by parents and clergy. She sent



me clippings, letters to the editor clippings, which indicate that, you know, it's the type of thing, you've all heard it: "Isn't it scandalous that our Sisters are watching such films!" It's a very difficult situation for her. All we can do for her is send her some pertinent papers. We have a new one now, "Five Fashionable Questions", written by one of the Jesuits on morals and art. This will give Sister some arguments to use back. If we had more people who could support her in her work, who could realize the need of what she is doing, maybe we could do more for Sister. This is the kind of thing you will run into.

It's not an easy thing we're asking you to do, but I think you will benefit from it

and I think anyone you come in contact with will benefit a great deal from such work. I would rather deal with specific problems that you may run into when you return to your various homes. I would like very much for you to take our office address and as you run into specific problems, write to us. We haven't got all the resources in the world at our finger tips, and I don't mean just financial, but we try, we try awfully hard. So if you can think of communications back in your own specific jobs, and as you come into a situation, write to us, we will try to give you specific guidelines because this is a very specific field and one it's not too easy to generalize on.

SOCIOLOGICAL CHANGE AND THE APOSTOLATE

(Continued from page 8)

tion are out of fashion now. The space age finds a 'new breed' questioning the unquestionable and thinking the unthinkable. This is heady wine for a generation bred in prosperity and enflamed by banners that demand 'Freedom Now!' Veteran religious, priests and sisters, as well as laymen, whose faith has been tried by prejudice, depression, and wars are genuinely upset at the pace and passion for change in the Church in which they grew up. Young liturgical geniuses have ridiculed their habits of piety, as well as their religious dress, and questioned their apostolic techniques. If that isn't enough they have given them Protestant hymns to sing, along with an abrupt change in their manner of saying and hearing Mass. The members of the older generation believe that they have received little consideration as to their feelings and little credit for their contributions to the Church. The youngsters clamor and the oldsters grumble, and today's religious authority, from Superior General to Local Superior, is understandably strained in his (or her) effort to give an ear to both at the same time. The Superior wants to guide the ship of Peter safely through the storms. But someone seems to have stolen his map, and his compass isn't working any more. He must get the older members of the crew safely to port, and at the same time, not discourage the youngsters who want to head for the open sea. Is he sailing by the right stars, is there really danger of mutiny? 'How can I be the captain,' he asks, 'when I have to take care of so many other people and, at times, am not sure of myself?' Superiors and members have to be strong in carrying out their vocations in this age. They have to live with uncertainty, as mature men must. They have little time left for themselves, and, as far as they can see, not everybody seems to understand their position. Changes must be made if the Church is to be a growing organism in the world, but how do you effect this growth prudently and surely?"

(Eugene Kennedy, M.M., in *The Critic* magazine, July, 1965).

In this day of sociological changes and renewal in the Church, and in order to approach the questions of change and renewal in a modern Christian way, there must be dialogue between religious wherever they live.

"Dialogue has entered the Christian vocabulary through the ecumenical movement. But the notion is much wider. Dialogue is concern for truth and an exercise of love wherever it is carried on. In fact, many people have become aware that in many situations they have never really carried on dialogue with others. In the family, at work, in a religious order, among the clergy, etc., there may have been a lot of talking, much conversation, but often very little listening to one another.

This does not mean that conversation between religious must be pious. Every conversation about what is important to us has significance. Through my brother I will learn (God will teach me) what really counts in life. My own sense of values will become clearer to me. I will see my own limitations and treasure what God has wrought in me. We will see certain things together, believe them together, and make faith stronger; and we will disagree on certain issues and, learn even from the disagreement. We will have new questions to think about, and perhaps are on our way to discovering an application of the Gospel which is new to us.

Conversation between Christians in the Church is a work of love. Conversation could so easily become a place where we triumph over others, where we demonstrate our superiority, where we are able to wound the others with politeness, where we can tell ourselves that we are open when in reality our heart is closed. But Christian conversation should be a work of love. We might learn the need of our brother, as he might discover our own. We might discover that he needs encouragement, needs appreciation, needs to share his convictions, or perhaps needs advice, correction, or the restoration of

his sense of humor. In conversation we are then willing to enter into a deeper human relation with him. We do not want to help him from a distance, making him feel that we are much better and now condescend to supply him with what he needs. Our brother is never an object to us on which we practice our Christian principles. No, we are willing to learn more deeply with him what brotherhood means. There are moments when the brother to whom I speak will accept me only if I am willing to reveal a little of myself, let him see that I too am a man with needs. Conversation can be a ministry of love." (Gregory Baum, O.S.A., *Canadian Register*, July, 1965).

Having gone this far and having spoken this long about some of the cultural factors of change in religious life, you must be wondering by now what reference will be made to the second half of my topic, "*Sociological Change and the Apostolate*". To my mind, the assessment of the apostolate will follow logically and automatically as an obvious conclusion from the assessment of the inner health and growth of one's community. The apostolate is an external work that grows out of an internal self-consciousness, out of internal spirit and dedication and commitment. The thermometer must read that the community and its apostolate is creative.

If there is not creativity in one's apostolate, that apostolate may well be gathering cobwebs and dust. "The world owes more to the creators than to the copiers, but it is not always made easy for them. Anybody who has an unslaked thirst for truth or the vision of a new way to do something can be very disburbing to his companions or to his elders. But the true growth of a people depends on the institutions of the truly creative, and any society that wants to progress is obliged to get the best out of its gifted citizens." (*The Genius of the Apostolate*, Darcy and Kennedy, Sheed and Ward, 1965).

To paraphrase a paragraph from the recent book, *The Genius of the Apostolate*, it could be said of the apostolate of the Sisters of Service that the spiritual

destiny of a potentially thriving community is identified with the community's seeking and striving. There would be a singleness of purpose about the community, a oneness about its convictions and vocation that fairly shouts for recognition. No split in the corporate personality, one might say in awe. In its life *laborare est orare* (to labour is to pray) takes on a luminous meaning. There is a clear need to assist the creative community to walk on its own path, to be, in the deepest and richest sense, itself. The community's spirituality must flow from its essential work, but this is sometimes a difficult truth for those who think that nothing done outside a chapel can be supernatural. It is a monumental misunderstanding of the meaning of creativity to force those gifted with it into some kind of group behaviour that can never develop or satisfy them. The creative community needs some "give" in its environment if it is going to fulfill itself. If there are, as some suggest, creative possibilities of different kinds in many people, then the community's task in the interests of its personalities and in the interests of its apostolate is to sense it and free it wherever it may be found. (*Ibid*).

It is really not for me, I believe, in this paper to offer a critique of the existing physical apostolate of the Sisters of Service — for instance, what works you should do, what works you should not do — except, to comment, perhaps, on one or two items, and these again purely from the sociological point of view. They would be — one, placement of personnel; two, vocation recruiting; and three, the foreign missions.

I wonder sometimes, as I wonder about my own community, if it would not be better to do some grouping of younger members together in a project or a community, rather than to spread them to be isolated with other members who are many years their seniors. As I mentioned earlier, the young will realize their own potential and mature more surely, more solidly among their peers, their equals. Where early ascetical training has

been modeled on the parent-child, and command-obedience pattern, and where an older generation knew no other mode of life, it can be a traumatic experience for the young today to live out their twenties and thirties in this relationship. How can the younger members work aggressively and positively for their community from within, how can they assert themselves as equals, how can they be treated as equals if the first, second and last thought must be, "I am my teacher's daughter," rather than, "I am my sister's sister?"

Also on this point, I wonder if it isn't a sociological, obsolete ascetical hang-over from the past not to assign a larger number of representatives of junior members to the position of superiors, to committees and commissions and councils within the community. If this isn't a fear, it has often been a misguided policy and, as such, would not give the Church the benefit of its younger blood. It is not uncommon, for example, that younger religious can hold seriously responsible offices outside their community, but not be promoted above juvenile responsibilities within their community. To repeat, God has not chosen those of us in this room

who are middle-age and senior citizens to be the religious of the future. He has chosen the 'new breed' to be the religious of the latter part of the twentieth century. And in support of the contribution they can make, I quote from the Vatican II Decree on Religious: "Superiors should take counsel in an appropriate way and hear the members of the order in those things which concern the future well being of the whole institute." (Par. 4). To hear is not to be deaf. To hear is to listen, and to listen is to be *moved* for the common good.

Concerning vocation recruiting I would say that this need should be the number one item above everything else on the agenda of the apostolate of the Sisters of Service. You do have apostolic works stretching from the Atlantic to the Pacific, but if you face the facts, what would you say? In the current of today, are you moving upstream, drifting downstream or riding at anchor while the stream goes by? By the present statistics, I believe you are dying, you are sinking, yet I am sure you do not want your community to drown. As I understand it, a community needs to profess ten per cent of



its total enrollment annually to maintain its works adequately and with dignity, to survive, to grow. That means, in a community of two hundred Sisters, including all ages, to continue its works adequately and with dignity, to survive and to grow, that community should be professing twenty Sisters a year. What is the average age of the whole S.O.S. community? What is the average age of your superiors, your nurses, your teachers, your catechists? Figure it out from the top to the bottom and you will discover if you are as young today as in the early years of your foundation. It is no good to talk about nursing and teaching and social work and catechists if there are not going to be enough nurses and teachers and social workers and catechists to go around.

I think, sociologically, that we have a blind spot in the religious apostolate where we should give our first vision. Young people are drawn to an ideal and attracted by an image according to their own age values. Young people *do not* think about security or old age or life insurance or death, or even much about eternity. Young people *do* think about life and about work and about giving and about fulfillment and more about the love of the Gospel, and this not with the mind and reaction of an old person, but as a young person. They do not want to join a cozy, private club. The would-be religious looks at us, and in turn we are only as good as our image and only as good as our answers.

In my opinion vocation recruiters should be multiplied two and three and four times over, should be under the guidance of an experienced vocation director who will let them use all of their imagination and ingenuity, and they should be young. Spread them, let them infiltrate all the areas of their age-equals. Let their as-yet uncommitted age-equals see them happy, idealistic, generous, Christian-spirited Sisters who are supremely fulfilled in their vocation. Let the young, not-yet-committed world see that these young Sisters of Service are truly female, exquisitely feminine, God's

lovelies in love with Him and in love with their community which has a place for the young in age, the young in style and manners, the young in heart.

My third observation on the S.O.S. apostolate would be an opinion on the foreign missions. This is just a personal opinion, mind you, and without prejudice to the authority or policy of your community. As one who esteems the S.O.S. so highly, as one who would love the S.O.S. to grow with the mind of the Church, I believe with all my heart that the Sisters of Service should have a foreign mission and should have it soon. We religious are the Church. The Church has turned to the whole world, she has an apostolic-missionary vocation to the whole world. The Church has made us conscious in the spirit of the Gospel that we are the people of God, that we have a mission to our fellow man and that we must love the least of the brethren. The Church wants every Christian to think of the foreign missions, as the Vatican Council has just made so plain. She wants every family to be attuned to the foreign missions, every unit, every cell in the Church.

In Baptism I became the brother and sister of every man. In the Eucharist, every day, I become incorporated in Christ, so that means the poor, illiterate, hungry, underprivileged, unwashed, unloved human being is waiting for me. If he doesn't see me, will he ever see Christ?

Now, I know the practical objections. They run like this – we were founded for the field at home, not the field afar; we are spread too thin now; our members are few; we haven't enough young Sisters to spare; we would have to take somebody from her post; we would have to give something up; and so forth. I know those objections. I wrestled with them myself, but faith won the day. They are not objections, they are downright temptations. Let me give you an example. A year ago my Province was only four years old, our numbers were few and what numbers we had were thinly spread, we had nobody on a foreign mission. To-

day, thank God, we have five in one of the poorest, most neglected parts of Brazil – three priests and two Brothers. Their ages? The priests are 58, 40 and 36. The Brothers are 45 and 31. And back home the work hasn't suffered, we are happy to double up and there is a wonderful team spirit. The sacrifice in personnel and manpower for Brazil has been a transfusion of youthful blood to the rest of us at home and we have an added attraction for vocations. Everyone of us would love to be there ourselves, but only a fraction of our number will reach Brazil. Yet everyone of us in the Province *is* there. I am there, not because I was the superior who sent our missionaries, but because a religious community is a unit of the Body of Christ. My fellow religious are there, Christ is there in them, and I am in Christ. On this occasion, and still in reverent memory of the beloved Father Daly, I urge the same for the Sisters of Service that you too may feel the richness of the Body of Christ in the field at home because you brought richness to the Body of Christ in the field afar.

That concludes my thoughts on Sociological Change and the Apostolate. In the beginning I said that Sociology is the study of human problems with a view to solving them, whereas the Apostolate is bringing the Good News of the Gospel and setting up the Church in the most effective way. Following this definition and relating it in some measure to the Sisters of Service, I draw this paper to a close on a strong note of optimism and praise for the Sisters of Service as I know them. It is obvious that your community has been in step with adaptations in the Church and has even anticipated, been

ahead of, much of the renewal decreed by the Vatican Council.

Particularly I wish to congratulate Sister General who has had so much modern faith, who has given so much freedom and encouragement to her community to grow from within. I know how hard this is, what obstacles there are. But Sister General's perseverance and gentleness and patience have opened many doors to the *aggiornamento* of Pope John XXIII. God bless her for all of this. I wish to commend also the other Sisters who, in one way or another, have expressed their love of their community by promoting at every opportunity, and without discouragement, all of the growth and evolution that they have seen to be needed for their community.

Finally, I appreciate how much the S.O.S. has, in all of its Sisters, and amid inevitable change, always exemplified one of the principles of the Decree of Vatican II on Religious, which reads, "Let their founders' spirit and the special aims they set before them, as well as their sound traditions – all of which make up the patrimony of each institute – be faithfully held in honor." (Par. 2b). This the S.O.S. has always done and, I am confident, will still do with great honour as they continue to adapt themselves in the Church's era of renewal which will go on till the end of time. Service, service to the people of God, the full Christian service of the Gospel is the new, modern consciousness of the Church and her religious communities of women. Using that wonderful name 'Sisters of Service' is as modern as today. That name can be, will be still contemporary, up to date, in the sociology and the apostolate of your tomorrow.

SOS-o-gram . . . from Here and There

Toronto: A series of lectures with the general theme of "Preparation for the Future" began at the Toronto Club on February 15. The series consists of the following lectures: "Masculine and Feminine Psychology", "Relationship Between Guys and Girls", "Friendship", "Choice of a Friend and Dating", "Movies, Books, TV and Radio", "Day-dreaming, Imagination, Purity", "The Role of Women" and "Love and Marriage". The girls have responded to the series with encouraging enthusiasm. There has been a steady attendance of between 35 and 40 every week so far with no evidence of a falling off. Father F. O'Neill and Father P. Begin of Our Lady of Lourdes parish have been among the lecturers and

made it. They really profited by it. Father gave himself completely. We had two delightful Folk Masses. The retreat closed with Mass at 4 p.m. on Sunday, followed by a family dinner, priest, sisters and girls all together. It was lovely! The tables were in the form of a cross diagonally in the room. The centre table had a flower-piece and candles and at least one sister sat at each of the four arms. On each of the four we had a typed note: "Would all sitting here please - 'serve' or 'remove dishes' or 'serve dessert' or 'pour tea'." In this way each group worked together and then sat down while another section served. It made such a warm family spirit and how they tore into the dishes afterwards.



One group deep in discussion after Father O'Neill's lecture.

Father R. Krafchik, who lives at Our Lady of Lourdes, has been chairman for all the meetings. The series was capably organized by Sister Catherine Moriarity.

Winnipeg: Father McGillivray, S.J., gave a wonderful retreat to the few girls who

Camp Morton: March has been a memorable one for our mission. After over 40 years of rising and shining to go to teach in our three one-room rural schools, we see the end in sight. The vote for consolidation just went through. This means our youngsters will board the buses and enter a new way of learning in the graded classrooms in Gimli, Manitoba.

This news should bring a sigh of relief to those who are weak-kneed at the prospect of ever having to teach eight grades. For the valiant, and for those of us with weak knees who taught them anyway, there will be many memories of horse and buggy days, battling drifts and Christmas concerts. There will be the memories of pioneers who came first to this first S.O.S. mission in the West, as well as the memories of nearly every S.O.S. teacher - because most of them, at one time or another, taught at Morton. But the most



Probably the last hockey team the Morton schools will have. Sister Renaud is at centre of back row.

enduring memories are the words and actions of the children who become very dear to us as we help them through their formative years and watch them grow to manhood and womanhood before our eyes.

Berlo, King Edward Number I and King Edward Number II will close when the new school in Gimli is erected. That may be in September 1966 or September 1967.

In another vein another report from Morton: "I'm sure you would have liked the picture Paul drew today. It had a *man* jumping over the moon in it. At the bottom of the picture, cows moomed in

loud complaint. I said, "I don't understand, Paul." He said, "The cows are mad because they were supposed to be jumping over the moon'."

Nelson: Our Nelson mission closed temporarily from June until January to allow Sister Frances Coffey to complete her thesis for her Master's Degree in Religious Education at Catholic University of America. With the coveted degree in her possession Sister Coffey returned to Nelson, to the CCD office and to teaching at Notre Dame University of Nelson. From Regina Sister Hilda Lunney went to make a twosome at Nelson. They have taken up residence in the apartment building pictured here. Sister Coffey was alone when the picture was taken – her companion had not yet arrived – hence, no Sister in the picture. The Nelson duet promises to keep us posted with pictures of themselves.



✱

Did you wonder why the pictures in the foregoing articles bore no captions? We did not want to interrupt the flow of the articles so we are giving you the captions now. PAGE 6: Father Johnson and Dan McCarthy, Assistant Supervisor of School Broadcasts for the CBC, chat after one of the sessions. PAGE 11: Sister Mary Halder is another S.O.S. who works without her religious uniform. Sister Halder is a public health nurse in Alberta. PAGE 14: A moment of humour is enjoyed by the Colloquium audience. The priests are, left to right, Father MacGuigan, S.J., Father Johnson, C.Ss.R., and Father Tom Davies of the Toronto Archdiocese. PAGE 21: Sister Alice Walsh of Winnipeg appears to be delighting Bonnie Brennan and Mary Sue McCarthy. PAGE 27: Sister Joan Coffey in secular dress in her Home Economics room in Lanigan Public High School, Saskatchewan, is evidence of the forward-looking policy of the Sisters of Service.

Sister C. Camozzi . . .

The High Cost of Loving

IN ONE OF OUR RESIDENCES FOR YOUNG WOMEN the sisters and girls spent an evening discussing "travel"; why we travel, what are the pursuits of our travels and the effects of mobility on our spiritual life. Many fruitful ideas came out of the discussion that evening.

Life in the past was very stable compared to our modern way of living. People lived, loved and died in the same locale. Today, we live and love and move; live and love and move. We say we are going to Europe just as nonchalantly as somebody, a few years ago, would have announced he was going to church.

Many years ago when I was at sixes and sevens, tearful at leaving Vancouver, yet joyful at the prospect of seeing the world, Sister Grace said, "You will find that there are many wonderful people in the world." Her words have come back to me many times. When we move about, we do meet so many people whom we learn to love. This moving, loving, parting can involve a lot of pleasure and a lot of pain. But even stay-at-homes are subjected to separation, either by death or by other people's moves.

Those whom we discover to be good we also consider, in a way, to be indispensable. There is great consolation in Our Lord's words, "Abide in My love . . ." We can do this too in a human sense by abiding in the love of those who are distant while still loving those among whom we walk. This won't cut down the cost of loving but it may help us to be a little more optimistic, a little more exhilarated by the new people we encounter and very joyous in our reunions with those we love. Reunions may be ours for the asking, the thinking, the praying – regardless of distance – because I agree with the poet who says:

*Between us lie
The mountains and the plain,
White walls of snow, curtains of silver rain.*

*In this our life
Though never more we meet:
The rind is bitter but the fruit is sweet.*

*Prayer is a bridge
That spans the earth, the sea,
And flings its arches to eternity.*

*With one swift thought,
I reach God's listening heart
And there find yours, though we are leagues apart.*



An Open Letter . . .

TO YOUNG CATHOLIC TEACHERS OR TEACHERS-TO-BE:

We are the children of rural Western Canada. We have food and clothing, homes and parents who love and care for us. But we need dedicated teachers who will spend their lives with us. Do you care enough to come? If you do, please write for information to

VOCATION DIRECTRESS / SISTERS OF SERVICE

2 Wellesley Place, Toronto 5, Ontario

sisters SOS *service*

MACDONALD-DOWNIE LIMITED

THE FIELD AT HOME

JULY 1966

VOL. XLII, No. 3



*The story of the Sisters of Service
in the Home Missions*

THE FIELD AT HOME

VOL. XLII, No. 3

JULY 1966

Theme for the General Chapter	1
Memo . . . <i>from the Editor's Desk</i>	2
A Communion of Freedom . . . <i>Rev. W. H. Principe, C.S.B.</i>	4
The Debt of Mutual Love . . . <i>Father Donald Paré, S.J.</i>	8
The World Is Not to Run . . . <i>Mary Sue and Dan McCarthy</i>	12
Picture Story: <i>The Field at Home</i>	16
SOS-O-GRAM . . . <i>from Here and There</i>	25

PHOTO CREDITS: *Father Paré, page 9, Ashley & Crippen; Madame Vanier and Sister Deland, page 25, United Press.*

THE FIELD AT HOME is published quarterly by the Sisters of Service,
2 Wellesley Place, Toronto 5, Canada

Subscription: \$1.00 a year / single copy 25 cents



Theme for the General Chapter

*O God, let love be the theme, and only love.
Love for this Institute that you have given us
so that with wise and prudent thought
we mold it to the shape of this day's needs.
Let us be grateful for achievements that are past,
but know them to be past – and history.
The Church, Your People, and You, O God, are present,
living, waiting to be served.
So may we be courageous, strong and free to face today
unshackled by what's gone before – if it is truly past.
This grace we ask through Christ, Your Son and His
most blessed Mother of Perpetual Help.*

SJB

MEMO . . . *from the editor's desk*

JUNE 3, 1966, WAS THE TENTH ANNIVERSARY of Father Daly's death. Ten years have left his memory undimmed and his spirit as vibrant as in the first days of the Institute of the Sisters of Service, probably, because he was so far ahead of his time in his approach to the work and needs of the church. Now on the eve, as we are, of a General Chapter of our Institute, we read with amazement an editorial which Father Daly wrote following the General Chapter of 1948. It could have been written after Vatican II rather than almost twenty years ago. Because it is so timely we feel it should be reproduced here.

A General Chapter

A General Chapter is always a milestone in the history of a religious community. Its members convene to study the past and prepare the future. Experience is gathered from the contact of the ideal with reality. At times facts prove that certain policies adopted with the highest motives are not workable. The pooling of experiences gathered by the delegates in their various missions help to adjust a community and its work to changing conditions. This delicate operation must be made without sacrificing religious principles or the primary purpose of an Institute. This is the most important work of a General Chapter. The past is a great master. It reveals the weakness of our armour, the faults of our strategy, the inevitable mistakes in the formulation of policies. The past, we know, is water over the dam. It figures no more in the landscape. Yet by going over the course the waters followed, we are able to detect how their full power has not been captured or has gone to waste. Human nature always and everywhere asserts itself. To keep it within the bounds of our high purpose in life discipline is needed. Appropriate measures are introduced. Time will test their wisdom. The resolutions of a General Chapter are like beacons which light up the way and call for higher and fuller responsibilities.

A General Chapter reviews the past to prepare the future. The past does not belong to us. It is history in which we had a part in the making. The future is ours inasmuch as we prepare to take full advantage of its possibilities.

The Sisters of Service is a missionary community having the "home field" as their specific object. That field they surely know, having worked in it for the last twenty-five years [in 1948]. Today as in the early days of its foundation, a challenge comes to them. To strengthen the thin line of their foundations, which stretch from Halifax [Newfoundland in 1966] to Vancouver, from Rycroft [Hawk Hills, Alberta,

in 1966] in the north to North Dakota in the south, will undoubtedly be their first preoccupation. Everywhere the work has increased far beyond the increase in the number of Sisters to do it. They are confident that Divine Providence will send new members to reinforce their ranks.

When the General Chapter came to an end the dispersal of the delegates reminded us of that of the twelve Apostles after Pentecost. The Sisters have gone back to their respective missions with a renewed courage, fired with rekindled zeal for the glory of God and the welfare of the Church. They realize that they are walking in the footsteps of the Canadian Martyrs, those first heroic missionaries who brought the faith to our soil and watered it with their blood. They prayed, during a pilgrimage to Martyrs' Shrine, that they may prove themselves worthy of their calling to serve the Master.



WE ARE GRATEFUL FOR THE REACTION to our publishing some of the talks given at our December 1965 Colloquium here in Toronto. The appreciation of our readers for the material published has resulted in the publication of three more talks in this issue. We hope they will be as favourably received; we are confident that they will be.



CHRISTIAN WITNESS

. . . WHEREVER THEY LIVE, all Christians are bound to show forth, by the example of their lives and by the witness of their speech, that new man which they put on at baptism, and that power of the Holy Spirit by whom they were strengthened at confirmation. Thus other men, observing their good works, can glorify the Father and can better perceive the real meaning of human life and the bond which ties the whole community of mankind together.

That they may be able to give this witness to Christ fruitfully, let them be joined to those men by esteem and love, and acknowledge themselves to be members of the group of men among whom they live. Let them share in cultural and social life by the various exchanges and enterprises of human living. Let them be familiar with their national and religious traditions, gladly and reverently laying bare the seeds of the Word which lie hidden in them. . . .

Christ Himself searched the hearts of men, and led them to divine light through fully human conversation. So also His disciples, profoundly penetrated by the Spirit of Christ, should know the people among whom they live, and should establish contact with them. Thus they themselves can learn by sincere and patient dialogue what treasures a bountiful God has distributed among the nations of the earth. But at the same time, let them try to illumine these treasures with the light of the gospel, to set them free and to bring them under the dominion of God their saviour.

Decree on the Church's Missionary Activity

Reverend W. H. Principe, C.S.B. . . .

A Communion of Freedom

The Seeming Conflict between Obedience to Authority and Personal Freedom and Development

On July 14 each year France celebrates the anniversary of the day when the revolutionaries, to the cry of liberty, equality, and fraternity, overthrew the Bastille, that dungeon-castle that symbolized oppression of the people by the nobility. I wonder if Pope Paul had this anniversary in mind when he chose that day, July 14th of this year, to speak of church authority and of how it is being questioned today; did he, I wonder, feel that the Church's authority is under siege at the hands of revolutionary freedom-seekers? In any case, we can take Pope Paul's summary of the problem in that July 14th speech to state the problem we want to discuss together.

"Today everyone knows," he says "how widespread this state of mind hostile to the principle of authority is. It manifests itself not only in temporal society but also in various sectors of Catholic life itself. Obedience, that is to say, the welcoming and practical recognition of authority, is continually questioned as being contrary to the development of the human person, as being unworthy of free, mature and adult human beings. It is continually misunderstood as if it created weak and passive spirits, and perpetuated in modern times outworn principles of social relations. There are those who think it worthwhile to run the risk of a liberating disobedience and (who think) that it is a

praiseworthy trick to confront authority with an accomplished fact.

"And there is no lack of able people who delude themselves maybe without saying it openly, that they can be excellent or at least sufficiently good Catholics while reserving for themselves an absolute autonomy of thought and action, avoiding any positive relationship, not only of subordination but also of respect and of connection, with whoever has the offices of responsibility and direction.

"How vast today, unfortunately," he concludes this section, "could be the field of similar remarks."

I am sure that when you speak to young people today about vocations, you meet such thoughts either expressly stated or at least behind certain attitudes you encounter. Perhaps too you hear them from certain priests or from religious men and women you know; perhaps you share them in part yourselves. The problem does, in fact, take on different coloring depending on whether we're looking at obedience, authority and freedom in the Catholic layman, in the diocesan priest, or in the religious. But the same basic issues are there

The title of this talk is "Freedom, Authority and Obedience". Father Principe is a faculty member of the Pontifical Institute of Mediaeval Studies, Toronto and St. Basil's Seminary, Toronto.

in each case. They seem to be polarized around two problems: Is obedience to Church authority harmful to the full development of human personality and self-realization? Is obedience to Church authority sometimes a hindrance to the renewal of the Church so badly needed if she is to penetrate our rapidly-changing society? The problem hits us, that is, on the level of the *person* and on that of *Christian apostolic action*. (We haven't time to treat them separately; we will see them intermingled and we can discuss them afterwards.)

At the start it might help us all to admit to ourselves that this question is surrounded with a great deal of fear. Superiors and older religious, who are trained to unquestioning obedience, fear this new push: it is destructive of good order in the Church, they say, and of stable virtue and even of vocations in the young. Younger religious fear that they have been badly formed and left immature and are being kept that way today; some religious in temporary vows fear to continue in vocations that make so much of obedience; and young people turn away from Christ's call to a life of obedience out of fear that they will lose personal freedom and spontaneity in their lives and apostolic activities.

Yet in the midst of such fears we are *also* aware that neither society nor the Church can exist without some authority and some obedience to authority; we are aware that in God's loving plan authority and obedience cannot be meant to destroy personal freedom. Our Christian faith and hope assure us that however obscure the solution, there is a way of reconciling these tensions. In fact, if we really believe that the Father lovingly guides His Church through salvation-history, we shall be confident that this questioning and re-examination can — not necessarily must, but can — lead to a great deal of good in the Church and in persons; it will if all the members of God's People sincerely seek the guidance of the Holy Spirit and if they faithfully follow His inspirations.

The questions being raised affect (1) the true *notion* or idea of authority, of obedience, and of personal freedom and development, and (2) the actual *practice*

in past and present of authority and obedience and the effect of this practice on human freedom and development. For some both sides — ideas and practice — are serious problems. But for most, I think, it is really the practice that is the main concern; they know that authority and obedience are needed but they feel instinctively that in practice they do not always go with freedom and maturity.

I should like first of all to deal with the *ideas* of authority, obedience, and freedom — not by elaborate definitions and analysis of each, but by trying to situate them in relation to one another. And in the first place, we should try to see that in the Church authority and obedience on the one hand, and freedom on the other, are not opponents necessarily excluding each other, but partners meant to cooperate. In fact, as I hope to show, authority and obedience to authority must be at the service of true Christian freedom or they have no point; authority and obedience are in no way absolute in themselves.

To see this we might first look at the structure and life of the Church as Christ *founded* it, yes, but more especially as He, the Risen Lord, still today *actively rules and guides* it on its pilgrim way until He comes in visible glory to bring it full perfection. Vatican II constantly repeats that the Church, Christ's Body and Spouse, God's People, is a COMMUNION, a union of persons in and with the Father, Son, and Holy Spirit, a communion that is a sharing in their Trinitarian unity, a communion brought about by a communion of persons in faith, hope, and charity. It is a communion established above all by the Holy Spirit dwelling in the hearts of each, the Holy Spirit drawing all persons, all functions in the Church, into unity through their sharing Christ's Paschal Mystery and entering the New Covenant He established. And who is at work to establish this communion? It is Christ, the Risen Lord. He, the Head of the Church, does it in two closely-related ways. Risen to glory with the Father, He continually sends the Holy Spirit on the entire Church so that the Holy Spirit is a principle, an *invisible* principle, in the Church of this communion. But Christ also acts by prolong-

ing his visible incarnation and dwelling among men through a second and *visible* principle of this communion; He does it by giving a special mission to the apostolic body and in our day to their successors, the Pope and bishops. Christ as man was King, Priest, and Prophet supremely. Now the *whole* people of God is the sacrament or sign of these roles of Christ, for all share His kingship, priesthood, and role as prophet. But among God's People, the apostles and their successors, the bishops, are the most eminent sacrament or sign of these roles, for they have these powers in the highest degree. Thus they above all others continue Christ's kingship by ruling, His priesthood as High Priests and directors of the liturgy, His prophetic role as authoritative teachers in the Church. They have *Christ's* authority to rule, to preside over the liturgy, and to teach the Word of God.

Now these two principals, the *Holy Spirit* and the *episcopal college* gathered with and under the Pope, necessarily work towards the same goal of communion of all men with God and with one another. Necessarily, I say, because both are sent by Christ to achieve this very thing. Indeed, we can see the necessity of their cooperation even more by realizing that Christ aids His hierarchial prolongation by sending the Holy Spirit on the bishops (and in a lesser but real way on religious superiors) for their guiding functions: thus the one Spirit who guides the hierarchial authorities and who also bring adoptive sonship and freedom to all God's people must bring this authority and this freedom into harmony and communion.

In a lesser but analogous way the same holds true of religious; the superiors — Pope, Congregation of Religious, acting superiors — have authority from Christ and help from the Spirit; all the members have the Spirit who seeks to lead them to freedom. The authority and obedience shown the authority must somehow be brought by the Spirit into the service of true Christian freedom.

This may already show what I said earlier, that authority and obedience are not absolutes in themselves, that they must be at the service of true Christian freedom

or they have no point in the Christian order. The Council and Pope Paul in his speech stress the truth that authority is meant to be a service, a service of Christian communion that is the Church. This can be made even clearer, I think, by recalling that this very communion that is served by authority must be a **FREE** communion. Their communion must be free not with the merely natural physical freedom or merely natural maturity we might find in non-Christians (if indeed it is not already the work of grace); it must be free with the interior freedom of grace that the Holy Spirit wishes to produce in us. St. Paul tells us — and St. Thomas Aquinas constantly repeats it after him but our manuals of theology have managed to overlook the texts — that Christ's New Covenant, the new life in Christ, consists in the life of the Holy Spirit dwelling in the Christian, the Holy Spirit leading the Christian to respond with the freedom of the sons of God to Christ's strong invitations to follow Him. This freedom is no do-as-you-please license: it is a life of freedom from the **INNER SLAVERY** of sin, vice, and self-centeredness; it is freedom from a subjection to law and authority that is a **SERVILE** or **SLAVISH** subjection.

From the side of authority, such Christian freedom is threatened when moral goodness is defined in terms of law and command — do it because the authority says so — a Christian act is good precisely **BECAUSE** it's commanded, evil precisely **BECAUSE** it's forbidden (whereas it is good because it is in conformity with the truth and goodness of man's nature and supernatural endowments and above all with the lofty end to which he is called; it is evil if it lacks this objective conformity).

On the subject's side such true Christian freedom is threatened if the person obeys merely out of conformity to law or command and not because he loves the good that the law or command seeks to lead him to. Thus a Sister who does not use the freely-assumed obligation as an invitation to find the truth and goodness of prayer, to deepen her love of God through prayer — such a Sister is not a free daughter of God but a slave. She is like the Jews of old clinging to justification



Father Davis, Sister Sawchuk and Sister McNeil listen as Father Principe explains a point.

through dead works of the Law rather than through the living love of the new Covenant. — A Christian is not free of law and command in the sense that she has no obligations to fulfil — St. Paul, the apostle of freedom, recalls many minute obligations to the early Christians. She is free of law and command to the degree that every obligation becomes interior to her — it is no longer merely accepted as imposed from outside, but is made interior; she becomes master of her own act by finding the truth and good of the obligation and by accepting and loving it.

Sinners or just weak persons that we all are, we cannot *always* rise to such heights of interior freedom and guidance by the Holy Spirit. To aid us in our weakness, law and command and obedience are there *not* to thwart the interior movement of the Spirit, but rather (1) to DISPOSE US in such a way that the Spirit can take over, and (2) EDUCATE US to indicate to us the last boundaries we cannot cross if we are to be conformed in any way to Christ and led to some small degree by His Spirit in the particular vocation we are called to. This *educating and disposing* quality of obedience is one — not the only, but one — element of importance to *religious* obedience. (Imitation of Christ's obedience is of course essential.) Realizing their weakness, religious *freely* accept constitutions and rule to be strengthened in freedom, to be better disposed for freedom. Vatican II's Constitution on the Church teaches that this is one of the

values of religious obedience.

To recapitulate thus far: authority and obedience are meant by Christ not to be opposed to, but to serve and lead to communion, a communion of freedom belonging to adopted sons and not to slaves. There is no intrinsic opposition between authority and obedience. On the contrary, both should serve that freedom and that truly Christian maturity and development we are all concerned about, and rightly so, today.

Perhaps at this point some of us are thinking, "This is fine theory. Authority and obedience are meant to serve freedom; they *should* serve freedom and personal development. But in practice do they?" This is the question we have to face with all honesty, and it is here, I think — in the area of *practical* understanding and every-day *practice* — that, as I have already said, the main problems arise. It seems to me that we must honestly admit that authority and obedience have not always served freedom — the Church in the Vatican Council has openly admitted this and has made efforts to try to remedy past mistakes. Pope Paul, too, in his talk admitted that "experience and history offer us images of (ecclesiastical authority) which are not always faithful and are not always happy ones. It is necessary," he adds, "to deepen the idea of the authority of the Church and to purify it of forms which are not essential to it . . . and to return it to its original and Christian principles." *Continued on page twenty-eight*

Father Donald Paré, S.J. . . .

The Debt of Mutual Love

I'VE BEEN LOOKING FORWARD to this very much. I think I can say with all honesty that we do get our vocations by becoming involved in the apostolate, and the first apostolate I ever was involved in was raising money for the Sisters of Service in Montreal. Somebody, I don't know the Sisters name but maybe she is here, somebody received a cheque from a young high school boy at Loyola. It certainly was the beginning — I think I was in second high — because I decided then that I was going to be a Jesuit, since I couldn't be a Sister of Service. I never changed.

The topic I was given this morning intrigues me; for me it is one of the areas in religious life most in need of reinvestigation. It is such a simple topic but I wonder if many of us realize its significance, "Communication Within the Community". I am speaking as a very fallible person. Maybe I am a perpetual scholastic, a perpetual Jesuit-in-training, as some claim, because I tend to look upon the problems of religious life through the eyes of the scholastics. I say this at the beginning so that nobody misunderstands me. I understand the problems of superiors, but I have conditioned myself, you might say, to look at these problems through the eyes of the scholastics with whom I have been involved to quite an extent.

Communication within the community. The Church, and that means all of us, is now turning toward a realization or returning toward a realization that we return to God, as individuals surely, but as a community too. We are God's "qehal", His

Church. We are a group, and we notice this particularly in the liturgy, where we today come together; where, instead of communing with God individually after Mass and Communion, there is more and more tendency to thank God as a group. It is interesting that, at the very time when the emphasis on *community* is underlined, at the same time the responsibility of the *individual* is also underscored.

In order to understand communication and its importance within our own religious community, I think we have to understand first the notion of responsibility. Those of you who have heard me talk before will have heard this quotation from Archbishop Pocock — it is my favourite: "We are conscious that God builds our lives through choices which are our own. We do not even want our religion to be accepted as a matter of course, simply because it has been inherited from parents or grandparents. Religion is meaningful and redemptive only if we enter into it with a decision which is truly our own. We do not exaggerate, then, when we say that in our age man has discovered new layers of his being. He has become more conscious of his existence as a free

The title of this talk was, "Communication Within the Community." Father Paré is Guidance Counsellor at Brebeuf High School, Toronto.

and therefore responsible person." Responsible! That word that too often is used to mean "observe laws", or even, sometimes, to do things as long as you can use casuistry to get around and minimize obligations when the demands are not clear. And yet responsibility means the word itself: ability to respond, and my response, my responsibility should be something very personal to me. It means I must be free to respond, and free to respond doesn't mean freedom from coercion or freedom from authority, because authority is the very thing that should make me free to respond. So often we miss the realization that this ability to respond is connected with free will, connected with the existential, the real situation as it is now, the act now; something happens before me now, someone needs me. This very moment, this very precise moment is one moment in the history of man that is going to pass forever; my sensitivity to be able to respond to that moment is something that is going to communicate with Christ, or, if I don't respond, that will never return. Our ability to respond is in our complete openness, in a sense and putting it in another way, to the influence of the Holy Spirit.

Yet, as regards this openness to respond, we've got to ask ourselves, "Who is this person that is open?" and, "How does one become able to respond openly?" There is a beautiful little section on the religious life in the Constitution on the Church. I cannot quote it accurately but it says that, in religious life, each person must develop himself. One must learn to be himself. Of course this being myself does not mean that if something I want is not in conformity with our Constitutions or Rules, then the latter are put aside. No, I must develop myself within the Order that I have chosen, but there is a responsibility there for me to develop myself and a responsibility for those in authority to help me to develop. That much is possible.

How does a person know what he is or what he should be or do? Well, I know what I am through others. Martin Buber, in his book on "I-Thou" brings this out very strongly. It is my relationship to others that helps me to know myself. I



Father Donald Paré

have to become a person, some one individual. God made me different than anyone else but I must know these differences and be able to use them. These are the talents He has given me. But to know them — I know them through others, by getting to know others, through the response of this "I-Thou" relationship. Paul Tillich, also expresses it when he says, "A person becomes a person through the encounter with another person and in no other way." So you can see when Christ said, "Unless you become like little children you shall not enter the Kingdom of God", there is something very deep there. A child is one who communicates himself. He is not conditioned yet to build up a facade. Sometimes he does and this can be embarrassing, but we are not considering such an eventuality. We are taking the idea that he honestly talks, he communicates himself. And this is what Christ refers to: the child is open as we must be open.

It is interesting that in our era of extraordinary mechanical communication, interpersonal communication is at a very low ebb. I'm not talking about youngsters talking to and yelling at their parents. That is not interpersonal communication.

The fact that this happens is a sign that there is a breakdown in communication. Why does this happen? Why do we build up this facade? A child is taught to hide his feelings and he learns very well. So I must really communicate if I am to know and to love myself.

The importance of loving myself should not be underestimated. For me, this is a key point. If I cannot accept myself as worthwhile, how can I consider that God can see me as worthwhile? If I can't conceive of myself as someone lovable, then I find it difficult to realize that God can love me. Someone questioned me recently about a newspaper article in which modern youngsters were denying the existence of God. This is the very point. (I am not blaming parents, rather environment, but youngsters today, I feel, do not accept themselves. There are many exceptions but it is almost like the Black Plague, if not worse. They have no self-love.) If a youngster has no self-love, it is not very difficult for him to deny the existence of God. Because, if I don't think I am worthwhile and I cannot conceive of God loving me, is it such a large step then to deny that there is a God? Of what use is He to me, if I have no relationship with him? Because fear, I think, is not very prominent today among our young people. Fear of God, fear of authority—well, they may have fear of authority but they know how to react to it. A child learns to love by perceiving love of parents for himself. The parent loves him and this love makes him feel worthwhile and this is the basis of security, of self-esteem. And this self-love is not selfishness.

I have been asked, "Is it possible to have too much self-love?" and, after I had thought about it, my answer was "No". Because self-love is the accepting of myself as worthwhile in the eyes of God. My realization of how much — though I can never realize really how much—God loves me, because He loves me more than I could ever possibly understand — has nothing to do with selfishness. It is the opposite to selfishness. Selfishness: I want to acquire things to give me a feeling of self-esteem, to give me a feeling of security. I need things. Self-love: I accept my-

self as someone worthwhile. I don't need things. This very concept of understanding and acceptance of self means I don't need other things, which means that self-love is the opposite of selfishness. So I believe, and I may be wrong on this as on many other things, but I believe that this self-love is a key issue among today's youth. And I would say this: if Christ came today the first thing He would preach would be self-love; the first thing He would preach because Christ preaches at a time and a place. He attacked the problems of the time and the place when He came as He would have us do now. I can show that Christ understood what I am trying to say because He took self-love for granted, He said, "Love others as you love yourself". If our kids loved others as they love themselves, if they were nice to others as they are to themselves, we would be in a very, very dangerous world. I am firmly convinced, and there are many others with me, that the young delinquent today is attempting to hurt himself; youngsters will purposely hurt themselves in order to hurt their parents. But they hurt themselves. Could it be that Christ, when He first stated this "Love others as you love yourself", realized that He would have to change that statement? Because He did change it in His final discourse at the Last Supper when He said, "Love others as I have loved you." This love is sure; we know He loved us and so our love of others is based on something safe, not relative. Once a person has loved himself, he can really love another.

Father Leo Rock, a man of whom I think highly, a California Jesuit but I still think highly of him, wrote a thesis called *Psychotherapeutic Love in Religious Life*. He points out that love can be considered in two degrees: need-love and gift-love. Gift-love is loving the person without expecting a return; and need-love is to love someone because of what he can give you. Putting it into two sentences, you might say: Gift-love is "I need you because I love you." This is a gift. While need-love would be: "I love you because I need you." In other words, "What you give to me is basically the reason why I love you." Now, it is not to say that these two are

completely separate. Obviously you can see there is going to be an overlapping and it is not to say that need love is not good, because it is. A child has to have need-love. He does not know what it is to love another for his own sake. He only knows this when he comes to understand himself and understand himself as worthwhile, lovable. We may call this then, if we wish, need-love, but a growth type of need-love. Then you have those who love others for what they receive from them and this does not contribute to their growth. We would call this a deficiency love which does not help growth at all. It causes one to become less a person rather than more. This love is dangerous and disintegrates the personality.

Father Rock points out that for me to understand and love another, I've got to understand and love myself as someone who is unique and lonely. I am alone. When I can recognize the fact that I am someone alone, at that point I can understand how we need each other. But it is only when I recognize my aloneness that I recognize the need I have for others and that others have for me. When I realize that I am worthwhile it seems to me at that point I can love others for their individual selves without the idea of "I'm loving them because of what they can give me." As I said, this is one of the biggest problems of youth today, this self-rejection.

Yet not only children are affected this way. The type of adult who will say to you after you've done something for them, (of course they don't say this to us, they just pass it off with "They're after my soul." We religious and priests always have an ulterior motive. Well, all right in a sense this is true. But it is completely wrong to say that I am doing this for someone because I want his soul for Christ. I do something for him because He *is* Christ.) The person who will say to another who is helping him, "What's in this for you?" cannot understand anyone doing anything for another without an ulterior motive. That person is usually the type that cannot really accept and love himself. And now we get to the point. There are many of us like this. We are products of our

time. Our young, particularly, have this feeling. What can we do? Can we, now that we are adults, go through what a youngster goes through when his parents accept him as a child and make him feel worthwhile; when we say, whether our parents accepted us or not, we just don't feel worthwhile now? By the way, I would like to say always, that I never blame parents. The problem lies in whether a child *perceives* their love as gift-love, *perceives* it as love, that he is wanted for *himself*.

I think of the movie, *Where Love Has Gone*. In it a mother with tremendous love for her child, determines that the child is never going to make a mistake. She worries about the child who can never do anything and who perceives her mother's attitude as a lack of trust, therefore, "Mother doesn't love me." So the child decides, "I'm not going to do that to *my* children." What happens? The child's child is allowed to do everything and she, in turn, feels that her mother doesn't love her. "Mother is not interested in me." In other words, the daughter and the granddaughter are done out of love. There was misperceived love, misconstrued love, if you want to call it that. But it was not perceived as love.

The mother today who works all day so that Johnny can get a good education, continually looking to the future when he'll go away to college, putting away money. Dad works all day too and this makes life difficult. Both come home tired at night and both find it difficult to communicate with the children because of fatigue. What they are doing is certainly being done out of love but it is not perceived as love because love must be a communication in peace and quiet and it is not perceived by saying, "Well, look, reason tells me this, therefore it must be." It is an emotion, a perception. An adult who has no self-love can learn to love himself or herself again, I'm convinced, if others make him or her feel worthwhile. It is not easy to break through the facade after a while. Because a facade is built up — "I don't want people to love me because I have been hurt when I have wanted them

Continued on page nineteen

Mary Sue and Dan McCarthy . . .

The World is not to run . . .

Dan: We're going to use the technique most typical of married couples, writes my wife, who wrote this. The technique of interruption.

Mary Sue: You know, asking a married couple to give a talk, I think, is a risky thing, because your marriage can be broken up either before the talk or after. We've been arguing about who was going to say what and he keeps saying what I've written . . . we talk about it and then I'd write it . . . he keeps saying that what I've written isn't accurate.

Dan: Well, we're going to do this thing together anyway. We're going to attempt to alternate and add and interrupt each other because communication is a two-way thing, so when I speak Mary Sue will respond and vice-versa. And we hope it'll be a two-way thing between ourselves and yourselves and that you will close the circuit afterwards by adding your comments and questions to our questions.

Mary Sue: Well, we've agreed on one thing anyway, and that is that Dan will have the first word and then I can have the last.

Dan: Here ends the part that she wrote.

First of all, I'd like to recall some of the first days, the first days in Canada anyway, of television. I remember it was like the old days in radio a little bit, when the whole family finished dessert on Sunday nights in the living room and laughed at Jack Benny. Only now it was Jimmy

Durante and his juggling act on the Ed Sullivan Show. It wasn't so much whether the act was good or not that concerned us. It was the simple fact that we were seeing it. He was doing it in New York and we were seeing it in Toronto. And the marvel of that swept us away. "What a terrific show!" we said.

Mary Sue: And then later we grew more sophisticated. The circus act which filled those early juggling days slowed down and we began to appreciate some of the finer moments on TV. Shows like "The Web of Life" or "The Nature of Things" fascinated us. We watched a crab crawl across the ocean floor and a male sea-horse writhe in the contractions of labor. You know, the male sea-horse is the only animal, we discovered from television, in the animal kingdom which gives birth. I think that's a remarkable development. It's something that evolution should investigate. But we watched, I remember so well, with the kids, this male sea-horse give birth to infinitesimally tiny sea-horses, who promptly swam off and were eaten or else they clung to leaves, waving seaweeds, eating algae.

Dan and Mary Sue McCarthy are a well-known and completely dedicated pair. Dan is with the C.B.C. Mary Sue keeps their children (7) and Dan happy, coaches a junior drama group and is a favorite guest speaker.

Dan: Our kids brought us layers of plastic scene pressed together and said, "This is the way the earth is underneath. It has layers and crusts and there are fossils down there." They had seen it on "Live and Learn."

Mary Sue: And the woman being interviewed was a dumpy, homely woman. But we listened because, you may remember, her husband was trapped down in a mine in Pennsylvania. She explained how she felt, rather stiffly at first, and then, as the interviewer chatted gently with her, the strangest thing happened. The dark pouches under her eyes grew beautiful somehow. She was a lady of heavy sorrow and that was universal and as you got to know her better, you knew that she was beautiful and you knew that life in that wildcat mining country was a hopeless kind of a hell.

Dan: Those first space flights with Col.

John Glenn took all America, all North America with him. In the afternoon of that first day, we saw on a map that he was seeing the sun rise over Africa. The Kennedy press conferences. These were great moments, for me at least, on TV. This man, this great good man, whose mind covered so much and who had such a wicked Irish wit.

Mary Sue: And then there was the Kennedy funeral weekend, which was a complete realization of world unity and when you think of it, more prayers were said, more prayers were offered up for this man and this woman, than had ever been said at once in the whole history of the world. It was a world event, a world sorrow.

Dan: Speaking of "Festival". The "Festival" drama, "Pale Horse, Pale Rider" made us remember how unselfish, how heroic young love can be. The documentary on the Canadian Indian; the fishing village in the Maritimes; the sweeping skyscrapers of our growing cities made us realize the vast unrealized potential of our land. The sessions of the United Nations; the searing, soaring words of Martin Luther King, prophet for our time; the brutal beatings at Selma. All these things came into our home and on every space



Dan and Mary Sue McCarthy

flight now we go with two or even four men into outer space around the world and beyond it. On December 7th, we saw Pope Paul open his arms and speak to the entire world.

Mary Sue: A sense of the world! This is somehow what the modern medias give us. Radio, television and films heighten and intensify our love of the world. At a time when science unravels the marvels of the universe, the Christian theologian stresses creation. He says, Christ leads us to the Father, the Father Who is Creator of the world, in an ever-present throbbing, continuing act of creation. He made it and He keeps it going. He holds the whole world in His hand. The philosophers of chance are out of date. It's men like Teilhard de Chardin that are in. They say that evolution is creation continuing, unfolding, finding its fulfillment in the person of Christ. Our fleshly Christ, our Pontifex, our bridge between heaven and earth. Gerald Vann, in an old book now, *The Heart of Man*, was saying something like this. Daniel Berrigan, our beloved Father Daniel Berrigan, said it in "The Bow and the Cloud". Pope John and now Pope Paul, Rahner, Kung, they all say that the world is not to run away, to leave. It is to know, to love, to be.

Dan: The Christian in the world, that is the stress. Scripture scholars are pointing out that the world is used in many different ways in the Bible, the term for the world. But we have in the past taken it as most often to mean 'worldliness', like the world, the flesh and the devil. There are other passages. God so loved the world that He gave His only-begotten Son. And He said He wanted His apostles to be in the world as the leaven is in the dough. They were to be the salt of the earth. And so that phrase, the world, means less and less the sultry, sexy home of vanity and thing. It means the physical universe. The electrons and protons that may give us peace. The arts and letters that may give life. It means the people we are to know better.

Mary Sue: Television and film, even if we are only half-awake, even only half aware of it, show us these things. Because gradually bit by bit they are opening up to us, the common people, a knowledge of the world, a sense of the world.

Dan: But they do more. They have along with all the other phases of the technological revolution brought us into an electronic age and its instantaneous, simultaneous power has changed our very way of learning and living. It has brought about a unity, a gathering together of all things but especially of knowledge and culture. And as Dr. McLuhan has been saying for years, but perhaps most effectively in the book, *Gutenberg Galaxy*, the invention of printing by Gutenberg changed the world's mode of knowledge from primarily an oral one, people learning by listening to a speaker, teacher, a messenger, to a visual one, in which the individual could read for himself. And we see, especially in the case of the Bible, could also interpret for himself. But now with the invention of the electronic means of communication, the linear pattern where things began on one line and ended on another is changed into a simultaneous thing. Everything seems to be happening at once. Newspapers intercut and juxtapose headlines to try to imitate the flexibility of the camera. The simultaneous consciousness of our world where this morning we go to work and are conscious

that astronauts climb into capsules or diplomats strain to prolong a truce, this changing of time, this speeding up of time and subject matter, has deeply affected our attitudes toward knowledge. These seemingly cut up and unrelated ideas and events on a newspaper page or in a TV newscast are really all deeply related. We live in an age of relatedness, of the unity of things. The age of the specialist is over, that is, of the kind of specialist who cuts himself off from other branches of knowledge, who pigeonholes his special discipline or art. Today we begin to see the inter-relatedness of all branches of knowledge and we can be more and more like universal men, interested in everything.

Mary Sue: Some people would say that this instant world of unity has come to us physically before we're psychologically or spiritually ready for it. They would remind us of the first reference that I know of in the Bible to TV. It is the chapter in Genesis about the men who built a tower, you may remember how it goes. "And men said to one another, 'Let us build a tower that will reach to heaven.'" The next part interests me particularly. "Let us build a tower that will reach into heaven and we will make a name for ourselves." Then they said, "We will no longer be scattered. And the Lord saw the tower that the children of men built, and the Lord said, "If they can do this, then nothing will be impossible for them." But you remember the rest of the story. Although when they built this tower, they hoped somehow that it would unify them and that they would no longer be scattered, the end of the story was that they could no longer understand each other at all. It was Babel. Well, it's true that that constant babble of modern communications could make us somehow so filled with nothingness that we can no longer see or hear or unite with anything. But we believe that in the long run, the opposite will happen. This physical unity, the physical relatedness that we've been thrust into through modern communications is, we believe, the result of a desire that is already in man and it's an irresistible impetus forward to greater and greater human relatedness through a unity of a higher

and higher kind. If we're trying at all, we can begin to see that all things dovetail. If you've ever looked closely at the feathers in the tail of a dove or a pigeon, you see how the feathers blend in color, in inter-layering, in shape and in function. They each have a place to go and they work together into a marvelous unity. This dovetailing is happening everywhere. In all fields of learning. In the relationships between persons. It's happening in religion. Witness the age of ecumenism or dialogue, of openness to the other's point of view. It's happening in the arts, where sculptors and musicians and actors all meet together and work together on one television show, something that previously would have been almost impossible. It's happening in business and community life where the dynamics of the group makes collectivity or group action a phenomenon so evident that we hardly even notice it anymore.

Dan: It is as if when Christ said, "There shall be one fold and one shepherd," He knew that much time would have to go by and mass techniques and world travel develop and mass communication before His idea could even begin to unfold in the world. And now we can turn on a TV set and experience the anguish of the war victims in Vietnam and be there with them, then we are tasting human solidarity.

Mary Sue: The third thing — we've talked about up to now a sense of the world, a sense of relatedness and tending toward unity which communications are giving us. The third thing, now, which television and films have done, it seems to us, is to present a challenge and an opportunity for human development because we come at a time when man faces the thorny snare of increased leisure time. Every magazine we pick up tells us that this is the age of the computer, that soon you will be paid not to work. Well, when it comes, how will we use it, this new leisure time? Will our children have the inner resources to use it and use it well?

Dan: The history of our attitude to work and leisure time go back to Plato and Aristotle. Our work can be viewed as

our gift to the world and so our leisure time should refuel and refresh us so that we might go back and work better. The Puritans stressed this doctrine of work and there is much truth and beauty in it. However, Gerald Vann develops these ideas beautifully in his book, *The Heart of Man*, especially in the chapters on "Man and His Maker" where we see that in every kind of work, even in drudgery, man can be a kind of artist. However, Aristotle held firmly and St. Thomas fortified him in the notion, that in another sense we work only to earn the sweetness of leisure time, for it is only here in leisure that man is free to contemplate and thus to operate at the top level of his nature, for man is a creature made to see, to know and to love. Josef Pieper has written a magnificent little book called, *Leisure, the Basis of Culture*. It's published in paperback now by Mentor-Omega and in this book he points out that religion can be born only in leisure, a leisure that allows time for the contemplation of the nature of God. Leisure has always been and always will be the foundation of any culture. Joseph Pieper maintains further that in our bourgeois western world, to quote, "Total labor has vanquished leisure." Psychiatrists could vouch for this for they deal with the increasing problem of weekend neuroses, the suffering of those who on weekends have to fall back on their inner resources and then can't quite manage it. They can't stand the silence. They can't face themselves. Pieper issues a startling warning. "Unless we regain the art of silence and insight, the ability for non-activity, unless we substitute true leisure for our hectic amusement, unless we come to love learning for its own sake and to simply enjoy the feeling of being one with the universe, we will destroy our culture and ourselves. Where there is no vision," he says, "the people perish."

Mary Sue: He's underlined all that business about the ability for non-activity, because this is his best, best talent. Well, there is a lot viewing today, but how much vision results, that's another question. And not to mention the amount of listening. Teenagers go around

Continued on page twenty-one

PICTURE STORY:

The Field at Home

THE EDITOR CONSTANTLY receives compliments on THE FIELD AT HOME. She loves the compliments but, because there is a strain of honesty in her, however hidden, she cannot take all these compliments to herself. In this issue you will meet some of the people who make the FAH tick. The picture story was supposed to begin with a picture of the editor in her office. It was supposed to begin thus, but it won't. Two rolls of film of herself in every conceivable editorial position did not turn out. This is sufficiently unusual to be called an act of God; it may also be His Justice because the people behind the scenes really make the magazine what it is through the interest, the time, the patience and the craftsmanship which they bring to it. It is a pleasure to salute them and to thank them. Without them the editor would be but a babbling brook.

Sister Marilyn MacDonald keeps the mailing list up to date, makes plates for the Addressograph and addresses the envelopes for the magazine. Here, she is working on plates for new subscribers.





Sister MacDonald sends out the April issue to some of the many new subscribers. Unfortunately we cannot show you pictures of all the good friends who responded to our appeal for new subscribers. We thank them here because subscribers, more than anyone, keep a magazine alive.

Magazines today must be pictorial and the pictures must be good. The editor takes most of the pictures herself but she leans heavily on the staff at Gilbert Milne, Photographers, for the finished product. They criticize, encourage and perform miracles with her negatives. Two of these good people, Chris Christiansen and Bob Cunningham, are pictured here casting their critical eyes over negatives.





Printers are of the essence in publishing a magazine. To some printers a job is just a job; to others it is a large or a small account. But how do you describe people who take a greener-than-green editor in stride and, in the following order, accept her, guide her gently, teach her patiently, argue with her convincingly and steer her vigorously in the right direction. John Macdonald (right) and Campbell Downie have done all these things. The result? They and we feel a justifiable pride in THE FIELD AT HOME.

Gordon Lewis always knows just what face and size of type is right, just what touch will add freshness and sparkle. With his quiet smile and low voice he is, to this editor, a benevolent dictator who keeps her on the right track typographically. The editor managed to get into this picture.





In the shop the type is set, galleys are run off, pages made up and proofs pulled. Finally, the forms are locked in the chase which is placed on the press-bed and off we go! Otto Fetka is the pressman; his work is clean, consistent and sharp.

As we mentioned before, there are many behind-the-scene people who play a large part in **THE FIELD AT HOME**. Unpictured but not unsung is our Procurator-General, Sister MacNeil, who cheerfully pays our bills almost without batting an eye.

It has been good to introduce all these friends to our readers. Say a little prayer for them, please. They deserve a prayer, all of them, for putting up with you-know-who.

FATHER DONALD PARÉ

Continued from page eleven

to love me before." This is what we have to try to break through.

As I said before, the youngsters today do not have this concept of self-love. They are more mature in many ways than my generation. But, in other areas, much more immature. And one of the areas of immaturity is security, feelings of self-worth. A youngster enters the novitiate or seminary with a certain feeling that he is worthwhile. He has the feeling of security because he has been loved, has been generous and this generosity has brought him praise and acceptance by others. But now, in the novitiate or seminary, the group

with him is made up of other generous people and the support he got before he entered is no longer there. Sometimes, very often, within that group a competition begins for the support of those who are in authority and sometimes this competition develops into a kind of jealousy. This is a fact which has affected us for years but is particularly harmful today because today's youngsters need much more support in this area. What's to replace it? I am not sure. For a novice to first accept the problem is terribly important. "This is going to happen to me. Opportunities that I can use to replace this support is something I have to look into."

We have, too, the unfortunate concept of particular friendships which I under-

stand is changing, the concept is being dropped now. All I would like to say on the subject is this: After all, St. John did have his head on the chest of Christ at the Last Supper. This was certainly a particular friendship expressed in a manner which we do not use in our time. The discouraging of friendships that are close is on the way out, thank goodness, because friendship is so necessary. Sure there's risk. But there is risk in everything and we are called to risk; not imprudently but we don't withdraw from something just because there is a risk.

Another difficulty that is breaking down communication within religious life is the concept of obedience as one of servility, as a servile fear. You know, I used to blame this on superiors but I don't now. It suddenly dawned on me. The fact that I cannot love and feel united to those who are giving me an order is my fault too. In a sense it is my fault, but in a sense it is due to the way I have been conditioned. I talked to a group of Jesuit scholastics who felt they had spent most of their life under this concept, that obedience was based on fear, even though St. Ignatius writes very strongly against obedience based on fear. I think it is the type of environmental conditioning we have had that is responsible for this misconception. Obedience must be based on love and unity. If it is not, as Father Sponga, a rather famous American Jesuit Provincial pointed out, then it is not truly religious obedience.

Also, within our communities we have a fear of praising others. We don't want to make them proud. Someone has quite a reputation for doing something — don't praise him. He knows! He knows! After all, he'll start to feel very proud. Boy, do I disagree with that. I had an opportunity a few days ago to tell someone, whom I thought was a man who needed no praise whatsoever, that I had really enjoyed the paper he had given. He turned and I could see in his eyes how much he appreciated my telling him. "You really did?" And he told me all his worries about the paper and so on. This man who has a tremendous reputation needs support just as much as the youngest postulant who is getting up for the first time to read. I feel

this very strongly; a person who does not get support from his own community can do two things: withdraw from what he is doing; or seek support outside. And the more he seeks support outside and gets it, the less he feels a part of the community. It's our concept of love which seems to have been misunderstood. We need to support each other. It is only the person who is supported sufficiently who doesn't have to put up a facade, and when I say facade I really mean pride.

When Christ gave His new commandments, He did not mention the love of God. Isn't that interesting? He did not mention the love of God. "A new commandment I give to you . . ." A new commandment. This is to replace the others. "Love others as I have loved you" because in my love for another I *am* loving God. As my prayer life, put aside, joining me to God in intimate union, helps me to love others, so my love of others helps me to love God. St. Ignatius has a particular emphasis on this which was changed later by some of the fathers who thought they knew better. St. Ignatius would not let the priests have an hour of prayer daily. He had the two examens and the preparation but he would not allow them to have an hour of prayer and he fought it until he died. He felt that an hour set aside would separate their whole activity in the apostolate from their prayer. Their prayer was their work and their work should make them pray that much more and their prayer make them work that much better. It is interesting because many of us feel that when we're working, we're not praying. And once we feel this, we begin to get guilt feelings, which in turn make us tend to reject ourselves, which in turn make us feel that God could not possibly love us. This makes prayer very difficult for us and so our prayer life will quite often drop off.

In conclusion, St. Paul twice makes a reference to what Christ says here, "A new commandment I give to you." One, in Romans 13, says, "Owe no man anything except the debt of mutual love. The man who loves his neighbour has fulfilled the law." St. John kept saying, "Little children,

love one another." Some of his cohorts, for he was an old man and they were carrying him around, got annoyed with him. "Can't you say anything else?" And he said, "Well, if you love one another, you're fulfilling everything." Sometimes I wonder if we really understand. Is the risk entailed in loving one another, the risk that I may be hurt or rejected, something that really affects my ability to love others?

MARY SUE AND DAN MCCARTHY

Continued from page fifteen

with transistors glued to their ears and it's go, go, go, you know. As a nation, we all probably realize that we average about 6 hours a day, 4 to 5 hours a day for adults and 2 to 3 hours a day for children. That's averaged out over the week, with more on the weekends. That's a lot of viewing but how much vision results, that is the question. The problem of over-viewing. I think, quite a few have the job of explaining it to kids, can be very nicely compared to that of overeating. In America, North America's problems of over-viewing is like a vast case of over-eating because there's no time for discussion in between programmes, to chew them over or to digest and assimilate them properly. There's no analysis, no judgment and so little or no nourishment results and here we're getting at the very point of art, to nourish, to build up. And if the art that is poured in at us is not digested, assimilated, discussed, there is no nourishment. If you just sit down and programme follows programme there is a natural tendency just from sheer fatigue to stick to marshmallow fluff type of programming. And so the TV victim-viewers, we've come to call them, seldom have any energy left to attack the sirloin steak of a really sound programme. If they have been hooked on the dark, sticky quality of a programme like "Peyton Place," they've little or no appetite left for "Festival" or for CBC Newsmagazine, or documentaries from the States or the rich wine of some serious

discussion show or the olives or the oysters of some delicately handled little interview or play or something that's been done sensitively. And because of all this lack of selection there is a lack of balance. A person has an unbalanced TV diet. This idea of using the idea of food, appetite, digestion, balanced diet may help some of our young people to understand if it's given in those terms.

Dan: Watching too much TV and choosing and even allowing some rather lavish garbage into one's home is something that can happen to anybody. At least, I know we slip into the pattern like this and then we have to pull up our socks and turn our attention to the TV schedule again and reorganize our viewing. Planned selective viewing is, we feel, the only answer. Planning a week in advance, marking the programme guide so that you don't just turn on the set and get caught, we find that when we do this, we are laying stress on not missing the good things, instead of the more negative course of avoiding the poor things.

I feel that the broadcaster has often failed in his responsibility and more and more people are aware of it. They are truly alive to the misuses of the media. After the horror of President Kennedy's death, people began to count the number of times guns appeared on television in a single day. We had the experience of checking "Quick-draw McGraw", one of the horrendous little cartoons, shoot another beast-type character 10 times through the head. Many cartoons if you sit down and watch them are quite stupid and really viciously violent.

Mary Sue: The whole subject of violence is one which I feel we should begin to examine our hearts very deeply on. Seminars and discussion evenings could well be planned around questions like: What is Christian peace? What are we training our children? What is their attitude towards physical violence? How much violence do we see on television in children's and adult's shows? I think there's been a steady improvement in the amount of physical violence on shows. More and more the cowboy adult dramas

tend to have one of the characters say, "Let's discuss it." And this is a sign of maturity. We must realize that conflict is necessary in drama but is physical violence always necessary? If there is violence, how is it resolved? Is rationality being encouraged and how much? How often is peaceful settlement adopted in these conflict drama situations? What Christian attitudes go against violence? What are we training our little boys? Are we saying, "OK, if he hit you, you can hit him back." Or is it stronger to withdraw and to try to get the other kid to discuss the problem. What is the real strength in a young boy? What is the difference between the art of self-defence and the art of just plain aggression? What should our children feel about all this if they're going to grow up and be peacemakers in our world? Certainly when there are charred bodies from Vietnam and pictures of beaten negroes in Alabama, streaming with blood, it isn't easy, and our kids see these things on film clips and newscasts. It isn't easy to explain to our children the difference between those real life film clips and the drama involved in brutality. But we have to try, because violence hits at the roots of Christian peace.

Dan: Besides violence and sex, commercialism is constantly criticized. You're watching a drama for instance, you're really involved, you care, this girl has got to survive when Wham! you can't believe it, but it's a commercial for dandruff! You put a life or death struggle to this kind of program — scratchy towels or stay-awake cough, and which is more real, more important? The problem of the girl in the drama or the girl in the commercial? Even Capt. Kangaroo, a worthy fellow for the most part, will give an explanation of the American flag and then with equal gusto do a commercial for Wonder Bread. Now can the kids tell which is more important? We should be grateful . . . now comes my commercial . . . that our CBC structure is partially free of commercials. In the United States, the sad fact is that even a newscast is interrupted. Robert Hall Smith, an American journalist, has written, "I believe it is the obligation of a station, licensed in the

public interest, for the airwaves do belong to the people after all, at least officially, to give me the news. It is quite simply indecent for a man to interrupt himself talking about the future of the world to allow someone to see an under-arm deodorant. It is obscene. Perhaps it is even insane."

Mary Sue: Yet we have found that commercials can be fun. I was delighted today to pick up a copy of the MacLean's at home and see that, well I was sad, too, expressly because this girl had written an article that I should have written because we have been talking about this for 3 years and she's probably got \$300 for writing it for MacLean's and I've been saying it to Catholic groups. But I do think that commercials were an art form and that they were fun and many of them were absolutely brilliant and if you discuss them, you can learn an awful lot about techniques, about art techniques.

Dan: And in Italy, so I'm told, Bonnie might be able to correct me on this, one network confines its commercials to a two-hour period once a week. But instead of everybody avoiding the commercials, everybody watches them, so the story goes, because not only are they interested in the product but because the commercials are brilliantly produced and use all the best actors, and writers and directors, and really have an artistic dimension to them. So much of the brain-washing that commercials can do can be undone, I believe, by family or school or group discussion, teachers. As with all the phoney aspects of TV, I think the answer is discussion. Discussion and more discussion. Often a bad idea on television glorifying money or prestige or comfort can be the opportunity for a parent or a teacher to point out something that might never have come up otherwise. It might be an object lesson, too.

Mary Sue: Besides being a problem, we do have to space and select the programmes more intelligently and discuss some of the false ideas about life that keep appearing. Television has done one other interesting thing. By bringing the world into our homes, it has changed our

family relationship. The relationship between the old and the young. It used to be that when you were young you were still learning and when you were older, you knew. But now with the breakthrough in knowledge and the means of extending that knowledge through communications we're all in a continuous learning situation. We sit on the floor with our kids before men like Hume and Ivey (?) and we're equal. We're learning together. The divisions between old and young are not so sharp as they were before. Television is so many things. It is a means of information, it's an art form, it's an educational media. And I feel that women especially can benefit by the broadening of their world, especially housewives. If I were to make up a declaration of women and march up to Ottawa, it wouldn't be to condemn "Festival" but it would be to ask for credit courses on TV so that women at home could finish high school or college by taking credit courses at home.

Dan: And it seems likely that any one can accurately predict what educational or instructional television, two different aspects of the same sort of thing, will mean to our schools and to our learning situation. Even in the schools department of CBC where I am, it seems to be impossible to grasp fully what the changes that are taking place already in the educational process because of the visual impact of TV.

Mary Sue: Television has given new insights into human personalities, too. It has been called a medium of the face. This is because it specializes in the live interview and the close-up of the human face, the personality of a man. Not just artists and entertainers become prominent on TV, but people who have simply personality. Radio does this too, but I think that television does this in a specific way. I remember seeing a beautiful interview with Karl Jung in which the whole theme concentrated on close-ups of his face as he spoke and you felt that this was a beautiful man and you were very, very close to him. And I think after President Kennedy died many of us felt he was known to us personally through television. Prejudices can be broken down by this

close contact. Never before have we been exposed to so many top statesmen, top intellectuals. We've come so close to the eggheads and the artists of our day. We can, on one Sunday, have Cardinal Leger speaking in an interview to us in our living room. Last week, Paul Tillich, the Protestant theologian and film clips of Schweitzer were on a show, "The Public Eye." This was a very revealing few moments of this man's mind. I think that teenagers particularly, if they watch panel shows, discussions, interviews can learn to be logical and articulate. That's something to learn. Discussion methods. And get rid of some of the old stereotyped ideas that we had that professors were all absent-minded and artists were all kooky. They will learn to meet different types, different personalities, and not judge them with closed minds. Years ago, there was a television programme which, I think, revealed that the personality, the real personality comes through, because television is a sort of transparent medium. There was a programme in England in which a priest and a doctor and several other people took part in a discussion. And in the actual discussion it seemed that the priest had fared rather badly, point for point in the argument, but a survey was taken afterwards, and it seemed that the people watching the show felt the priest had come off best. The conclusion seemed to be that people remembered not so much what was said on television as the quality of the person saying it and somehow they had liked his attitude or general approach. This insight is important to me, I think, if we're going to train children to be open to the personalities on television and to help us understand our own kids' likes and dislikes and our own on television.

Dan: The television or film image doesn't just hit our eye or our intellect. It goes very deep into the imagination and the subconscious. And as Father Lynch says in the book "The Image Industries," it affects the very seat of judgment. We are never totally passive before anything, television least of all. Always we react, respond and judge. Our approach to television as educators should be to make that process of reaction as alive and alert and

ultimately conscious a thing as we can. The more responsive an audience we become the more response ability we have and then the more broadcasters will be stimulated to give better production. They give and we must give back an intelligent reaction through appreciative, critical letters, discussion groups, simple creative use we make of their programme in our home and in the community. Television gets a great deal of abuse. It's called the idiot box and the boob tube. These are almost painful terms for those that are working in the media and attempting to make it, to emphasize the positive and to make it a good thing for the world. It seems to us that those who scorn television entirely are denying themselves participation in life today. Television can do so much if we use it creatively. Documentaries of other countries can be peacemakers if we let them for it has been fairly said that it's impossible to hate a man once you really know him. The whole purpose of a series that I went to Asia to produce a year ago, a radio series called "How Do You Say Hello?", about children in the countries of South-east Asia for both CBC and the United Nations Children's Fund, was simply to do that very thing, to make children in North America and wherever the programmes were used a little more acquainted and knowledgeable, to give them a feel of contact with the children of Asia. Knowledge of other countries, other cultures can, if it is utilized by parents and teachers, open minds to the humanity of the Russian, the Indian, the beggarman and thief.

Mary Sue: I think that one of the key points that we'd like to close with is in this whole approach to the media and facing the problem of morals in arts, the problem of the overstress on sexuality, particularly in films, although they're very prevalent in sex commercials and sexy type detective and the James Bond type theme on television. And I think, to enter and face these things squarely we have to realize that we are entering a new age of appreciation of sexuality. Gregory Baum has used the word "divisiveness" to describe the idea of legalism in matters of theology into

more depth and grasp of what personal relationships mean and this means that we will have a new grasp of the beauty and the creativity that sexuality can give even in the single state and the celibate state, to be fully alive, to be fully woman, to be fully man and here's where we can turn to the arts for experiences which will help us understand, which will be catharses for us, to experience the emotion and the beauty that is in the art forms. Art is a very subtle teacher. It shows real life, not black and white situations, or right or wrong, not like the catechism where you can learn this is a sin and that isn't. It presents real flesh and blood people and terrific problems like "Room At The Top" where you see goodness even in an immoral situation, where you have some real love, real unselfishness. It teaches us to be compassionate and to make finer judgments about wrong situations. It teaches us to see the world with fresh eyes. We can watch a beautiful ballet, like "Festival" put on — The Romeo and Juliet Ballet in the Fall, and realize the tremendous soaring possibilities of love. We can realize that the artist is showing us ecstasy and that he isn't afraid to yearn for ecstasy and that we as Christians needn't be either. We yearn toward that, that realization that is our very deepest hope, because in the art form we are lifted up out of ourselves into the experience of another, the true way to unity, to love, to uniting with the other. It seems that all art gives out one shining moment. That shining moment is like a radiance from some truth we see, some experience, some sharing of another person's suffering or pain or joy. It has been said that art is the radiance of the personality grasped in the opaqueness of matter. Then all art is like a radiance coming out from the Divine Reality, His abundant life-giving Personality is what is radiating through all the beauty of other persons, of other beautiful things that we see. If art will strengthen the life of our spirit, if it will lead us up even a little to that vision of that Beatific Face, then we should never be afraid to show our children the possibility of ecstasy, the ecstasy of the artist, for it was for this that they were created.



Madame Vanier with Sister Ella Deland, Superior of Rosary Hall, in Ottawa

SOS-o-gram . . . *from Here and There*

■ **Ottawa:** May 1 was the occasion of the annual C.W.L. Tea for the benefit of Rosary Hall, the S.O.S. Club here in the Capital. This year the event was highlighted by the presence of Her Excellency, Madame George P. Vanier. Her Excellency's beauty, charm and friendliness dispelled whatever self-consciousness might have been felt at meeting our First Lady. As she moved about the house chatting with

Sisters and guests alike, Madame Vanier made everyone present feel bigger, more important. The memory of her visit will be a treasured one in the annals of Rosary Hall.

The Ottawa Sisters thank the members of the Catholic Women's League for this annual effort. They thank especially the convener and her assistants. The Tea was a gratifying success.



After Mass the Redemptoristines and the S.O.S. face each other for a happy singing of the recessional.

■ **Toronto:** Also on May 1 the Novices, Postulants, Sister E. Dwyer, Sister Morrison, Sister Mary Brunning and Sister Zink went to Barrie with Father Donald Paré, S.J. for a Folk Mass in the chapel of the Redemptoristine Monastery. For the first time the grille in the chapel was removed. The Mass was a very inspiring experience with the Redemptoristines in their section of the chapel, the Sisters of Service grouped at one side of the altar and the laity in the section reserved for them. There was a beautiful moment when a tall man among the laity gave the kiss of peace to a small boy.

After Mass the visitors went to a parlour where unseen hands had left a bountiful meal. Later we visited for a while with the Redemptoristines who were behind their double grille. Another event to be remembered!

■ **Saskatoon:** Saskatoon honoured sixty of its most community-minded citizens recently at a dinner marking the 60th anni-

versary of the founding of the city. Sister Ann O'Brien was among those honoured. Plaques were presented by Mayor Cole. The inscription on the award read: "We are happy to honour during Saskatoon's 60th birthday, those who have earned an enviable place among the citizens to whom we owe so much. The example set remains an inspiration to Saskatoonians. We salute you."

In presenting the plaque to Sister O'Brien the Mayor said, among other things, "Whenever I am near Sister O'Brien, I feel I should get on my knees."

Saskatoon is proud of Sister O'Brien but not nearly so proud as her Sisters who take this occasion to add their salute to that of "her" city.

■ **SOS Everywhere** celebrated World Day of Prayer for Vocations on April 24th with a Bible Devotion for vocations to which they had invited young families, children included. The form and the setting of the Bible Devotion may have varied

but, on that day, from coast to coast, our prayers and the prayers of many of our friends stormed Heaven for vocations to the Church.

■ **Sinnett, Sask.:** Sister Coffey writes from Sinnett: "I used to feel sorry for Catholic graduates of a Public High School because Religion had no place in their graduation ceremonies. But here at Lanigan I have been impressed by what can be done in a public school. On the Sunday before graduation, the Ministers of the district organize a programme to be held at the High School. Each denomination is represented; one Minister chairs the programme. Several others, (Father McGrath is one) read Scripture passages or a prayer. The ministers of the principal churches take year about for the sermon which is carefully recorded. To me this is very inspiring; it brings God into graduation right at the beginning of the festivities."

■ **Rycroft, Alberta:** This Spring the University of Alberta Mixed Chorus made a tour of the North Country. While in Rycroft, two of the young ladies from the group roomed with the Sisters of Service.

The following note was received by the Sisters from the girls:

"Dear Sisters, Thank you so much for all your kindness and hospitality. We've enjoyed staying with you and hope to see all of you again sometime. Since neither of us are of the Roman Catholic faith, it was a truly enlightening experience – our attitudes are definitely changed for the better. Thank you again."

■ **Montreal:** The SOS have acquired a property in the Laurentians. The first use made of the property was for an outstandingly successful day of recollection. Father Predelli, Newman Club chaplain of Sir George Williams University, Sister Patenaude and about twenty young people went "north" early on Saturday morning and remained all day. With an open air Folk Mass, with Father sitting on the hillside to give his conferences, the day was really a Gospel experience. During a discussion on how best to convert principles to practice, one of the boys said, "I think we should start off by coming back up here to paint the Sisters' house." God bless his practical heart.

COMMUNITIES SHOULD FAITHFULLY MAINTAIN and fulfill their proper activities. Yet, they should make adjustments in them according to the needs of time and place and in favour of what will benefit the universal Church and individual dioceses. To this end they should resort to suitable techniques, including modern ones, and abandon whatever activities are today less in keeping with the spirit of the community and its authentic character.

The missionary spirit should be thoroughly maintained in religious communities, and, according to the character of each one, given a modern expression. In this way the preaching of the gospel among all peoples can be done more successfully. . . . Let all religious therefore spread throughout the whole world the good news of Christ by the integrity of their faith, their love for God and neighbour, their devotion to the Cross, and their hope of future glory. Thus will their witness be seen by all, and our Father in heaven will be glorified. Thus, too, with the prayerful aid of that most loving Virgin Mary, God's Mother, "whose life is a rule of life for all", religious communities will experience a daily growth in numbers and will yield a richer harvest of fruits that bring salvation.

— *Decree on the Appropriate Renewal of Religious Life*

FATHER W. H. PRINCIPE

Continued from page seven

We must not, of course, go overboard in criticism. If we look at the many fine mature men and women in the priesthood and in religious life and in the ranks of the dedicated laity who have grown to the full stature of freedom, we realize that it has not been all that bad. And we have to beware of a naive and utopian dream that a few official statements about liberty, a mere loosening of the reins, a new jargon, a spate of meetings or discussions, will *automatically* and *immediately* produce true Christian freedom and mature development. No, such mature freedom will always be the fruit of sharing Christ's Paschal Mystery, the fruit therefore of dying to self in service of Christ and His brethren. (In this connection, it is remarkable how in the letter to the Galatians — St. Paul's emotion-packed defence of Christian *liberty*—the theme of the *cross* is everywhere present, is everywhere associated with the Christian's being free from law.)

In practice, Christian authority and obedience to authority will serve freedom if each partner in the dialogue is responsive, yes obedient, to the higher truth of the Holy Spirit. On the side of *authority*, there are a number of attitudes and practices that will serve freedom and personal development if they are present but hinder it if they are absent. (And please don't forget them when you come into positions of authority, whether within the community or in dealing with people. It's terrible to see the change that comes over some people when they are put in positions of authority.) Only the truly obedient person can command because precisely (and this is the *first* attitude needed) command and the exercise of authority is itself an obedience to God, a service to Him and to the communion. Authority is no self-aggrandizement; it is service in, with, and by Christ, the Servant of Yahweh, who came not to be served but to serve. Yet this service must not be weakness. It means active, strong guidance, firm decisions, real leadership. Pope Paul insisted on this in his talk. But it is guidance and leadership of a pastoral character, for the good of the people. And do

not psychologists tell us that strong guidance and reasonable discipline are needed to foster mature action and personal development? They will surely also be necessary to support a mature society.

Second, those in authority must have respect for others as persons, with all the particular characteristics, talents, idiosyncrasies, that go to make up a person; their rule must serve personal growth (see the Decree on Renewal of Religious Life, par. 14). For this they must themselves be filled with love, for authority without love is not Christian authority — it is not that of Christ, who promised the kingdom (a share in His authority) to His Apostles at that very Eucharistic banquet in which He gave Himself in His sign of love.

Third, those in authority should not regard their sisters as children, as people who are immature in personal development or who are necessarily less gifted in virtue or in knowledge of the very situation under consideration. My own personal and perhaps rash opinion is that we ought to observe Christ's gospel command literally and call no one our Father except our Father in heaven (or, in the case of religious women, call no one Mother), and this in order to break down the father-son or mother-daughter image, the paternalistic and maternalistic attitudes and childish responses that can hinder true Christian freedom and development as persons. Those in authority share *Christ's* authority, and Christ is not our *Father* but our *Elder Brother* (see the Epistle to the Hebrews). It might help a great deal, if only in the psychological area, were the one in authority to be thought of as the senior brother or sister among *adult* brothers and sisters, the senior brother or sister appointed by Christ to take His brotherly place in leading us all to the one Father in the Spirit. (Perhaps, too, we could find better names than "superior" and "subject": what of "minister", "vicar", or "director" or "leader" for the former, and simply "the brothers" or "the sisters" for the latter?)

Fourth, those in authority must seek to avoid ruling out of fear on their own part or by inducing fear in their brothers or sisters, because fear is opposed to that con-

fidence in going to the Father that belongs to the adopted sons and daughters of the Father. For this reason, superiors must not — perhaps out of fear on their part — hide behind their decisions by stating simply that everything they order is the will of God. In some cases it may not be so: God may be permitting a fault on the part of the superior. Moreover, God's will is not a neat pattern all set out beforehand; God's will is found in the free choices He wants us to make. In this case God's will is to be found when the one in authority and her sister come together to find the decision that is to be judged most right. This, of course, is not merely democratic decision. The one in authority must make the decision and, except for certain special cases, the sister is bound to obey.

The fifth attitude is connected with the previous one. Those in authority should, as Father Rahner suggests, "demystify" certain aspects of obedience by recognizing that many commands are simply nothing other than the rational method whereby reasonable people live together or work together. (Perhaps it would be a good idea to separate clearly into two distinct books (1) a religious community's statement of its religious ideals and way of trying to live the Gospel, and (2) the rules and regulations that prescribe the day-to-day living of the community.) There is indeed a mystery of obedience in the Church and a special guidance of the Holy Spirit for those in authority, but not every command is a direct inspiration of the Holy Spirit. In any case, true human cooperation with the Spirit's guidance is needed, and this is done first of all by using intelligence and common sense to find the right order or action. Now here "demystification" should mean that the "senior sister" be ready to give reasons for her commands so that her sisters can obey with mature freedom by entering into the truth and goodness all are seeking in this process of judging, commanding, and obeying. Reasons can't always be given, of course, and maybe *convincing* reasons aren't always available, as when only a certain amount of experience or a more practical common sense gives a correct intuition as to the true course of action. But to the extent that reasons can

be presented, it is well that they should be, for this promotes freedom and personal development.

Sixth, those in authority must realize that the Holy Spirit is in the whole Church, and therefore in those under their authority. They themselves do not have all the charisms. Therefore they should expect and encourage true initiative on the part of their sisters. *True* initiative, not just initiative within their control: that is, not just saying: "Here is what you are to do; now do it with initiative," but encouraging originality of thought and practice, even when they have not thought of it themselves, and being ready to listen to new proposals coming from those they lead. The Holy Spirit may well be speaking to them through their sisters — maybe that is the only way He is speaking to them. (Vatican II teaches this theme in a number of very precise texts, especially in the document on the Church, but elsewhere too.) Those in authority should therefore seek the opinions of their subjects, yes even their advice and the knowledge they possess. They should be aware that they themselves can make mistakes; they should remember that prudence, the virtue of the one in authority, has as one of its preliminary acts the taking of counsel before a decision. And this counsel should not be taken with just a chosen few but with all, especially in our day when there is so much specialized knowledge and such different experience that no one can hope to know it all.

Those who are not in authority would undoubtedly applaud all these suggestions! But let us now turn the same hard look on those who are called to obey, and try to see some ideas on how they should obey if they are to use obedience as Christ meant it to be used, that is, for growth in freedom and maturity.

First, if authority is at the service of communion, so too is their obedience a service of the communion of the Church and, in the case of religious, of the particular expression of that communion which is their own community. If there is a legitimate concern about *self*-development and *self*-fulfilment, there goes with it a danger of making these the first principle

by which all else is judged, the danger, that is, of allowing true self-development to fall into mere self-seeking and selfishness. In fact, the service and obedience of religious and priests is a sharing in a very special way in the service and obedience of Christ. It is a deep mystery not to be judged by merely human standards. Christ teaches us that we are most fulfilled by dying to self and living to God, often in the midst of darkness and apparent giving up of self. And I am sure that losing oneself for Christ's sake and the Gospel is the way to find and realize oneself not only supernaturally but also in terms of good human psychology. We all know how narrow and warped the self-centered person becomes, and how enriched as persons are those who give of themselves ceaselessly.

Also within this mystery of obedience, we should remember that the Holy Spirit does give special help to those in authority in the Church. Although they can make mistakes and are not infallible, nevertheless they do have Christ's place in our midst, they do have a grace of office or charism such that their sisters are bound to obey them unless they command something sinful. What they command may be mistaken, may even come from weakness or sin on their part, but unless the sister is convinced, by sound full knowledge of the case and by truly unbiased judgment enlightened by fervent prayer, that it is sinful to carry out the command, then her role is to commune with Christ in the mystery of suffering and death, and to obey.

But in all this the person must obey as a person, and this means a number of things we often fail in, failures that are the true reason why in some cases obedience has not led to personal freedom and development. One quality of such obedience is that one take personal responsibility for the act he or she performs out of obedience: this is done by one's first examining each command or law in the particular circumstances one is in to see if indeed it is truly a good act or if there might be sin in it.

In other words he or she interiorizes the command and makes the act his or her

own. The person looks to the end sought; she does not simply efface her personal judgment, does not simply act without thinking, fleeing responsibility and saying: "It's no concern of mine; I'm just doing what I'm told." Practically always, of course, the act *is* good and is to be done, but even in these acts the person who obeys should seek the truth and goodness of the act and not just follow the command thoughtlessly and without personal commitment. To do the latter is mere childishness. Nor should the person act out of fear or reprisal or punishment, or because lack of obedience will mean personal loss, lack of esteem or a loss of promotion. To do that would again be to regress to childishness.

Are there times when one must obey a prudent, well-formed, prayer-enlightened conscience and not follow the letter of the law or command? There certainly can be such occasions, and perhaps they are a little more numerous than the ones we may imagine from the rather extreme examples often given in explaining this (*e.g.*, I may not obey the one in authority if he commands me to go out and rob a bank or to murder someone!) There can be more concrete and practical cases, but the person who declines obedience to the letter of the law or command must be certain of his grounds. Should not the German soldiers in Auschwitz or Dachau have refused to obey the order of their military superiors to exterminate thousands of innocent Jews? Might there not be a serious obligation on the part of the Rhodesians today to refuse obedience to the self-appointed rulers seeking to impose injustice on the colored people? Might not the parish priests and sisters in Milwaukee have had the duty to disobey the auxiliary bishop who told them not to take part in a Negro boycott of segregated schools if their judgment was correct that this not taking part would scandalize the Negroes and also be a failure in their personal duty to help them? (In this case the command and its precise import were not too clear, and this shows the kind of practical problem one can run into.) Should not a teacher in a school refuse to obey a principal's command that would lead to the herding

of children into confession, especially if he or she is certain that for some children it is an occasion of sin or of making a mockery of the sacrament? I wonder if we ask ourselves these questions often enough. It is too easy to take the cowardly path by saying: "I just do what I'm told; that's his or her worry, not mine."

I don't mean that we have to keep rushing to the barricades over every issue, but we do have a responsibility to make mature judgments about our obedience. As you can see from some of the examples I have given, being free and responsible involves serious risks — one German Catholic layman who refused to fight in the German army on grounds of conscience (even when his pastor told him he could and should) was put to death. We might not get that desired appointment or assignment we want so soon or even at all; it could mean personal disapproval or even harsher penalties. The way of responsibility and freedom is the way of great risk, but it is the way Christ took, the way that led to His death. I wonder if we aren't sometimes too cowardly to be mature persons in our obedience.

Outside these more special cases of possible sin, we also have a duty to take real initiative and not just to sit back and wait for those in authority. Again, this initiative means more than just responding with initiative to the commands given, it also means thinking for ourselves and making suggestions, and coming back frequently with patient persistence even when we are ignored or put down. Patience is not passivity. It means sticking in there when the going is hard. Its opposed virtue is not so much anger as despair — the despair that gives up the calm persistent effort that might bring about the good we see is needed. If our initiative is constantly rebuffed and we are finally told to do it "not your way but my way," then we must obey (unless, again, there is certainly *moral* wrong or sin in doing so). But if we have made the effort to bring our case before the authorities in the way I have described, then we can be sure we have acted with due maturity and freedom, and that both the Church and we have gained by the process. And we should have the good

sense and humor to realize that after all this is part of life in every social group, whether in the family or in a place of work or in politics or anywhere that men or women work or live together.

Entry to religious life (and the priesthood) involves a risk, a gamble, a commitment to unforeseen consequences. This is also true of entry to marriage, to positions in business or society, and the rest. But religious and priests have the satisfaction of knowing that their risk is a service to Christ and to His Church. It is an imitation of Christ's risk-filled life. For them as for Christ the seemingly futile present Gethsemanis of obedience may be the only way to the joy and glory of the Easter garden.

Moreover, another important theme here is that the mature obedience of religious and priests is a *sacrament*, a *sign* or *witness* to the Church and to the whole world that obedience and authority can come together in a communion of love that fosters freedom, initiative, and full personal development. This obedience of ours should encourage all in the Church in the proper attitudes towards and exercise of obedience and authority.

But what shall we say to our young religious to encourage them to persevere in such a life of obedience leading to freedom? What should we say to encourage young people to enter such a life, a life in some ways harder than that of more passive obedience often inculcated in the past?

I think we should always start not from arguments, but from the concrete example of Christ's obedience. Just as you can help a suffering person more by recalling Christ's passion than by disquisitions on why God allows evil and suffering, so you will inspire young people to obedience more by inviting them to share Christ's Paschal Mystery of life-long obedience leading to death on the cross and through this to Easter glory than you will by many propositions and arguments (though these do have some place, I must insist as a theologian!). There is the example, too, of Mary's obedience, and of that of the Apostles and of the saints. Surely they were fulfilled persons, daring in their ini-

tatives, fully responsible, yet fully obedient.

We can also encourage them, I think, by pointing to the signs of the times, signs of change in the Church. In this area of authority, obedience, and freedom there are texts too numerous to quote in the documents of Vatican II (its decrees on the Church, on the renewal of religious life, on the pastoral office of bishops, on priestly life, on the apostolate of the laity, on the Church in the world, on religious freedom). It is clear from every one of them that there is in the Church a new, deep concern that those in authority should respect the dignity of the person, should aid his or her personal development to mature freedom, should foster true initiative, should stimulate lively discussion and real expression of opinion among all members of the Church, among all religious, among all groups in the Church where there is an authority-obedience relationship. Future historians will be amazed, I am sure, at how much these themes are emphasized because they sound a fairly radical new tone in official Church documents.

We can encourage them, too, by telling them that the Church means the practice of *collegiality* to spread from the Pope and bishops to the whole Church. This should mean the collaboration of all in true, frank, honest discussions leading to the final decision by the one in authority. "Superiors should gladly listen to their subjects and foster harmony among them for the good of the community, provided that thereby their own authority to decide and command what is to be done is not harmed" (Vatican II, *On the Renewal of Religious Life*, par. 14).

We can encourage young religious and young women in the world by telling them that the Church is re-emphasizing—really re-discovering to a considerable degree—that the Holy Spirit is present in every member of God's People, that He comes not only through bishops and religious superiors but directly to all. We can tell them that it is being realized more that the role of those in authority is often simply not to quench the Spirit but rather to discern His working, to accept it, and

to further it. (Your own colloquium here is a sign that this realization is among you.)

We can recall to them the renewed emphasis on authority as a service to the communion that is the Church and a religious community within the Church.

And one of the biggest revolutions in this era of the Council is the recognition of the value and need of *variety* rather than of uniformity. *Variety* of liturgical rites, variety of laws for different countries and situations, varieties of religious communities, and—in the area of authority and obedience—variety of *persons* and of *personal development*. This means that religious authorities will (hopefully) be led to be even more concerned than before (they have been, after all) for the use of the personal talents each sister has, for her growth as the unique person she is, as one who has a unique glory to give to the Father through Christ, her Brother, in the Holy Spirit—a glory she alone can give and that no one before or after or with her can give.

It is true that it will take time for these ideas—and for the interior renewal that must go with them—to seep down into practice and into concrete attitudes. But your very gathering here and your openness to a discussion of this crucial question is already a witness to the young religious that this penetration of ideas and renewal will take place in the Sisters of Service, to the extent that it is needed. It is something, too, that you should tell possible applicants about—if they know the community is involved in a real effort of renewal along these lines, they will be greatly encouraged about entering.

By way of conclusion I might recall once again that "service" is one of the keywords in the theology of renewal proposed by the Second Vatican Council. As Pope Paul showed in his speech, it is one of the keys that unlocks the door and allows light to flood upon the present confusion about authority, obedience, and freedom. If any religious community can show its members and the Church how to resolve the apparent conflicts about these questions, it should be—and I am sure will be—those obedient and free mature persons who call themselves *Sisters of Service!*

We love all God's creatures –
Babies, Moms and Dads, Grandmas
and Grandpas, brothers and sisters,
in-laws and outlaws, aunts, uncles
and cousins, friends and strangers.
We love kittens that purr, cats,
when they don't yowl, squirrels,
when they don't pull up the flowers,
puppies in all their moods and
tenses.
But our favourite people are
our subscribers,
And our favourite subscribers are
(a) the ones who renew
 subscriptions,
(b) the ones who send new
 subscriptions.
Would you like to be one of our
favourite people?
Well, you know what to do!



THE FIELD AT HOME

2 Wellesley Place, Toronto 5, Ontario

Please enter (or renew) the following subscription(s) for The Field at Home.

I enclose \$.....

Name

Address.....

Name

Subscription Rate Address.....

\$1.00 a Year

sisters SOS *service*

MACDONALD-DOWNIE LIMITED



THE FIELD AT HOME

VOL. XLII, No. 4

VOCATION ISSUE

THE FIELD AT HOME

VOL. XLII, No. 4 / VOCATION ISSUE

To Our Lady	1
Memo . . . <i>the editor</i>	2
Our call to holiness	4
To me the choice	6
Our call to be apostles	8
The call to marriage	10
The apostolate of the family	12
The call to the religious life	15
Forms of religious life	16
The SOS apostolate	17
What makes a religious	21
The training of young sisters	22
And their prayer . . .	
Poverty	23
Chastity	24
Obedience	25
Prayer	26
Silence	27
The Government of the Sisters of Service	28
Milestones	30
I will spread you out a little	32

PHOTO CREDITS: Miller Services pages 23, 24, 25, 26
Peter of Holland pages 28, 30

THE FIELD AT HOME is published quarterly by the Sisters of Service,
2 Wellesley Place, Toronto 5, Canada

Subscription: \$1.00 a year / single copy 25 cents



To Our Lady

*It was your "Yes" that brought Him,
Christ our Lord.*

*Your one great shining "Yes" which
through the centuries has been a
bell-like note.*

*High and clear, full and sweet,
it echoes from the mountain-tops of
time and wakens slumbering
valleys to new life.*

*O, let our lives, pinnaced or hid,
as they may be, echo the
unspent beauty of your "Yes".*

*Guide us, God's pilgrims all.
Lead all of us together on to Him.*

S.J.B.

MEMO . . . *from the editor's desk*

"LIFT UP YOUR EYES, and look at the heavens; who was it that made them? Who is it that marshalls the full muster of their starry host, calling each by its name, not one of them missing from the ranks? Such strength, such vigour, such spirit is his. . . . this Lord of ours, who fashioned the remotest bounds of earth, is God eternally; he does not weaken or grow weary; he is wise beyond all our thinking. Rather, it is he who gives the weary fresh spirit, who fosters strength and vigour where strength and vigour is none. Youth itself may weaken, the warrior faint and flag, but those who trust in the Lord will renew their strength, like eagles new-fledged; hasten and never grow weary of hastening, march on and never weaken on the march."

Isaías 40, 26; 28-31

VATICAN COUNCIL II HAS GONE INTO HISTORY but the world of Vatican II has just begun. Resounding through the Council documents is the clarion note of the universal call to holiness. Post-conciliar Christians can never be the same, if they are indeed Christian. What before was taken for granted, is now a dynamic invitation to be, to love, to act. To be a Christian today is to stand and be counted; it is to be a witness to Christ; it is to trust in the Lord and, in the words of *Isaías*, to "hasten and never grow weary of hastening, march on and never weaken on the march", strong in the knowledge that Our Father, who calls the stars by name, will never fail us.

How do we stand to be counted? How do we witness to Christ? How do we trust God completely, unwaveringly, lovingly?

Our response to these questions is important for ourselves, for the Church, for the world. In this issue of *THE FIELD AT HOME* we, with our readers, will search for the answers. This is a vocation issue; it will deal with vocation in general as a response to God's universal call to holiness; it will deal with religious life specifically.

In its essentials, religious life does not differ from one active Community to another. In terms of the apostolate religious communities do differ since all were founded for a particular apostolic purpose. Consequently we shall, necessarily, consider the apostolate of the Sisters of Service in the light of Vatican II.

We hope that our vocation issue will help our readers to a deeper understanding and a greater appreciation of their own Christian vocation; that it will furnish them with new insights into the place of religious in the Church today.

WE ARE THE PEOPLE OF GOD

THE CHOSEN PEOPLE OF GOD IS ONE: *"one Lord, one faith, one baptism"* (Eph. 4:5); *sharing a common dignity as members from their regeneration in Christ; having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope and one undivided charity . . . If therefore in the Church everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God.*

The Constitution on the Church, No. 32

FOR YOU ARE A PEOPLE SACRED TO THE LORD, your God; he has chosen you from all the nations on the face of the earth to be a people peculiarly his own. It was not because you are the largest of all nations that the Lord set his heart on you and chose you, for you are really the smallest of all nations. It was because the Lord loved you and because of his fidelity to the oath he had sworn to your fathers, that he brought you out with his strong hand from the place of slavery, and ransomed you from the land of Pharaoh, king of Egypt.

Deuteronomy 7: 6-8



Our Call to Holiness

THE CALL TO HOLINESS IS A CALL TO EVERYONE. "But you are to be perfect, as your heavenly Father is perfect." Matt. 5,48. It is not a new doctrine; it is a continuing theme of salvation history. The way to holiness is the way of the beatitudes given to us by Our Lord in the Sermon on the Mount.

"Blessed are the poor in spirit, the kingdom of heaven is theirs.
Blessed are the patient; they shall inherit the land;
Blessed are those who mourn; they shall be comforted.
Blessed are those who hunger and thirst for holiness; they shall have their fill.
Blessed are the merciful; they shall obtain mercy.
Blessed are the clean of heart; they shall see God.
Blessed are the peacemakers; they shall be counted the children of God.
Blessed are those who suffer persecution in the cause of right; the kingdom of heaven is theirs.
Blessed are you, when men revile you, and persecute you, and speak all manner of evil against you falsely, because of me.
Be glad and light-hearted, for a rich reward awaits you in heaven . . .
You are the salt of the earth; if salt loses its taste, what is there left to give taste to it? . . .
You are the light of the world . . . and your light must shine so brightly before men that they can see your good works, and glorify your Father who is in heaven."
Matt. 5, 3-16

The way of the beatitudes is the way of love, the way of following and imitating Christ, Who redeemed us by His death and resurrection. Charles De Foucauld said, "I cannot conceive of love without a need, an imperious need to conform, to resemble." The beatitudes tell us how to conform ourselves to Christ, how to resemble Him.

We are to be poor in spirit, leaving aside self-seeking, as He did. We are to be patient, merciful, peacemakers, glad and light-hearted. We are to hunger for God Who is infinite Holiness. We are to be the light of the world with Him.

The beatitudes show us our lives as they should be in relation to God, to others, to ourselves. Of ourselves we are powerless to develop and maintain these three relationships in their proper balance. Only with, in and through Christ can they be kept in balance.

Because we are human, the best test of our love of God and conformity to His Will is found in our relations with ourselves and others. How have we chosen to follow Christ? Was our choice based only on love of Him and the desire to do His Will? What of our brothers in Christ? Are we conscious that, as His followers, we must be apostles to them, we must witness to the Good News of His saving Love?

What has our choice been? What will it be?



The way of the beatitudes is the straight, sure way to holiness and God.

To Me the Choice

ONLY IN FREEDOM CAN MAN DIRECT HIMSELF towards goodness. . . . For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that man be left "in the hands of his own counsel" so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him. Hence man's dignity demands that he act according to a knowing and free choice. Such a choice is personally motivated and prompted from within. It does not result from blind internal impulse nor from mere external pressure.

Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself, through effective and skillful action, apt means to that end. Since man's freedom has been damaged by sin, only by the help of God's grace can he bring such a relationship with God into full flower.

VATICAN COUNCIL II
Document on The Church Today

*To me the choice,
not lightly to be made, nor sadly
nor in such haste that only surface values may be seen.*

*To me the choice,
the most far-reaching choice. How far
I really cannot tell – but I do know
that by my choice the lives of others will be touched.
It is not just for myself I choose – but
for all those others too.*

*The Church has had a Council.
Not any more may "little me and God",
my own well-being and security, govern my choice.
Not I alone, now, but all those others whom my life
will touch to be considered.*

*To me the choice.
Gold help me, that it may be brave and gay and
generous,
Looking to others, to all my brothers, everywhere.
For I am free, but only truly free when I have brought
my will
full-circle round to Him
in Whom I and my brothers must be one.*

S.J.B.



Our Call to be Apostles

*"Do not say, 'I wish to be saved'; say, rather, 'I wish to save the world.'
This is the only outlook worthy of a Christian."*

LACORDAIRE.

The Christian vocation, by its very nature, is also a vocation to the apostolate. Every organ and every member has its own function in the life of our bodies. So it is with the Mystical Body of Christ, the Church. The Decree on the Apostolate of the Laity tells us that ". . . so intimately are the parts linked and interrelated in this body that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself.

"In the Church there is diversity of service but unity of purpose . . . the laity too share in the priestly, prophetic and royal office of Christ and therefore have their own role to play in the mission of the whole People of God in the Church and in the world.

"The apostolate of the laity derives from their Christian vocation and the Church can never be without it.

"Our own times require of the laity no less zeal. In fact, modern conditions demand that their apostolate be altogether broadened and intensified. The constant expansion of population, scientific and technical progress, and the tightening of bonds between men has not only immensely widened the field of the lay apostolate, a field which is for the most part accessible only to them. These developments have themselves raised new problems which cry out for the skillful concern and attention of the laity."

Faith, hope and ardent charity are necessary for the lay apostle who must work, always, in union with Christ. Union with Christ presupposes persevering prayer and participation in the liturgy, and cannot be divorced from daily living. Through prayer and the liturgy, the lay apostle is enabled to seek always the Will of God and to recognize Him everywhere, in events as in people. In the words of the decree, "Impelled by charity, they do good to all men and express the spirit of the beatitudes in their lives."

In speaking of the lay apostolate, it is well to recall that religious who are not priests – and this means all women religious – are, according to the Decree on the Church, "lay people who have dedicated themselves to a life according to the evangelical counsels." All that has been said of lay apostles then, applies equally to religious.



The harvest is ripe and every Christian must be a harvester for God.

The Call to Marriage

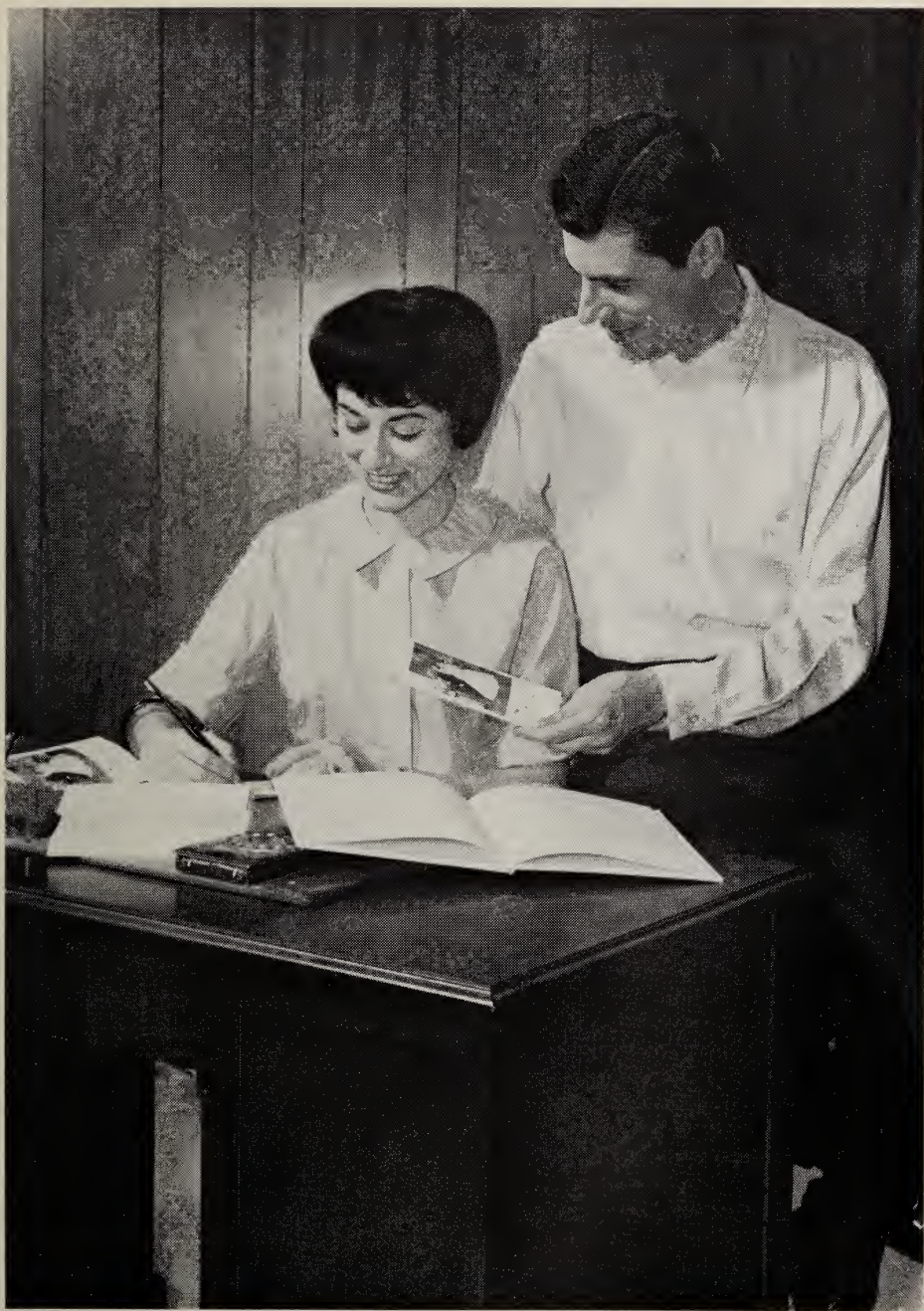
IN THE DESIGNS OF GOD MOST CHRISTIANS ARE CALLED to the married state and this is good. The Council document on *The Church In The Modern World* tell us: "The well-being of the individual and of society is intimately linked with the healthy condition of that community produced by marriage and the family."

Today the word "love" has been distorted, abused, misinterpreted and dragged, one might say, from gutter to gutter until the depth, the beauty and the mystery implied in the word have been forgotten – if ever known – by too many. As a result we have broken homes, crowded divorce courts, exploding psychiatric clinics, juvenile delinquency, alcoholism, drug addiction and other suppurating sores destroying our society.

The Council Fathers look to family life to cure society of some of these ills; they support all those who care for the holiness and natural dignity of marriage. Beautifully they draw a portrait of marriage which is infused with a love so authentic that natural and supernatural merge into a single love seeking its complete fulfilment in God.

The document on *The Church In The Modern World* tells us; authentic married love is caught up into divine love . . . Through the sacrament of matrimony couples fulfill their obligations to each other and to their family, they advance the perfection of their own personalities and they guide their children to human maturity, salvation and holiness . . . Married love involves the good of the whole person, it enriches the human personality with a unique dignity . . . The actions within marriage by which couples are united intimately are noble ones . . . The unity of marriage radiates from the equal personal dignity of wife and husband . . . Christian couples ought to witness to love . . .

The call to marriage, like the call to any other state, is a call to a many faceted love. Of this the Council says: "Christ the Lord abundantly blessed this many-faceted love, welling up as it does from the fountain of divine love and structured as it is on the model of His union with the Church. For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Saviour of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that, just as He loved the Church and handed Himself over on her behalf, the spouses may love each other with perpetual fidelity through mutual self-bestowal."



The unity of marriage radiates from the equal personal dignity of wife and husband.

The Apostolate of the Family

“THE FAMILY WILL FULFILL ITS MISSION if it appears as the domestic sanctuary of the Church through the mutual affection of its members and the common prayer they offer to God . . .”

The family is the unit of society. If the unit breaks down, what will become of the entire structure and fabric of our society? The concern of the Council Fathers for the welfare of the family is evident over and over again in the Council documents. There are countless references to the “faithful”, the “People of God”, the “laity” all of which include the family. We are given a panoramic view of the Christian life in very wide perspective; the family is implicit in this perspective.

“The family,” the Council says, “is the school of a deeper humanity,” and, in another place, “. . . the beginning, the subject and the goal of all social institutions is and must be the human person . . .” The sum of the addition of these two quotations equals the great importance of the family.

Mutual affection and common prayer to God are two norms for family life. To love and to worship together. If these norms are accepted and made operative we have homes in which –

the father is actively present, not just a bread-winner, but as head of the family;

the mother’s domestic role is preserved, especially when her children are young. This “mothering” role does not underrate her legitimate social life and community interests;

children are so educated, in the home, that they are prepared for adult independence;

husbands and wives are cooperators in grace and witnesses of faith for each other, their children and their household.

both husband and wife regard as the supreme task of their apostolate, to manifest and prove by their own way of life the unbreakable and sacred character of the marriage bond, to affirm vigorously the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful independence of the family.

Finally, in the document on the apostolate of the laity, the Council assigns to the family a large sector of endeavour: “Among the multiple activities of the family apostolate may be enumerated the following: the adoption of abandoned infants, hospitality to strangers, assistance in the operation of schools, helpful advice and material assistance for adolescents, help to engaged couples in preparing themselves



Christian families give priceless testimony to Christ before the world.

better for marriage, catechetical work, support of married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of economic progress.

At all times and places . . . Christian families give priceless testimony to Christ before the world by remaining faithful to the gospel and by providing a model of Christian marriage throughout their lives."



"Families must become nurseries of the lay apostolate and of vocations to the priesthood and the religious life."

DECREE ON THE MISSIONS

The Call to the Religious Life

It is not more than Baptism which makes me a Christian.

It is not a sacrament, like matrimony or holy orders.

But, still, it is a mystery.

*The mystery of God's love planting in the depths of me
a longing, seeking, yearning for – I'm not sure what.*

I love His world, I love the good things in it –

boys, even beatniks,

dates and dances,

films and folksongs.

I, with all youth, question everything –

the secret and the sacred,

I want openness, freedom, justice for all.

*Yet underneath all this there is this nagging nagging,
this deep insistent urging to give all –*

Not as my parents give, to and through each other,

no, not quite like that, though they, too, seek perfection.

*My invitation, if I will heed it, is to give only to Christ
and then, with Him, go out in endless giving to His world;
righting its wrongs, loving its unloved, seeking its beauty
neath the dust and scars which Time has caused;
spending myself with Him, but often lonely;
giving everything, but often not receiving;
accepting the cross which is His Cross,
straining forward to the Resurrection.*

*I, unworthy, poor, and unprepared, am, for the whole world to see,
a sign that we have here no lasting city;*

a sign that God is Love and Love transcendent;

a sign that will bring courage to the faltering,

the courage to press on – for our true home is Heaven.

– S.J.B.

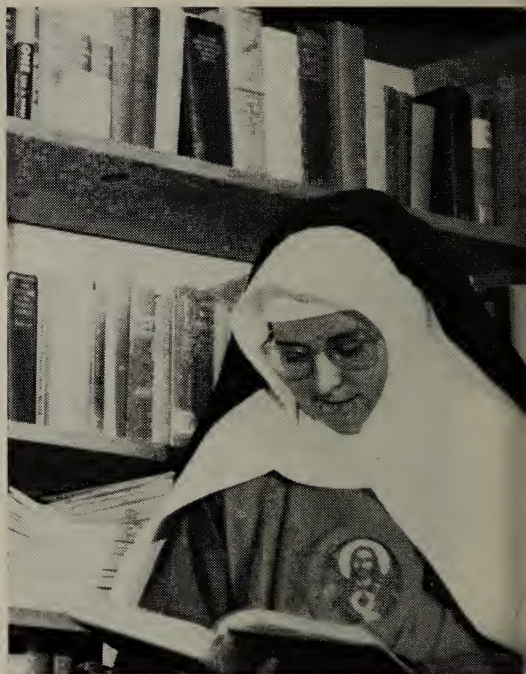
Forms of Religious Life



The Redemptorists carry on a missionary apostolate of missions and parish work for the People of God at home and overseas.

The cloistered Redemptoristine Sisters spend their lives in prayer and penance for the People of God everywhere.

Our Lady's Missionaries, Canada's English-speaking Foreign Mission Sisters, carry the Good News of His love to the People of God in the overseas missions.



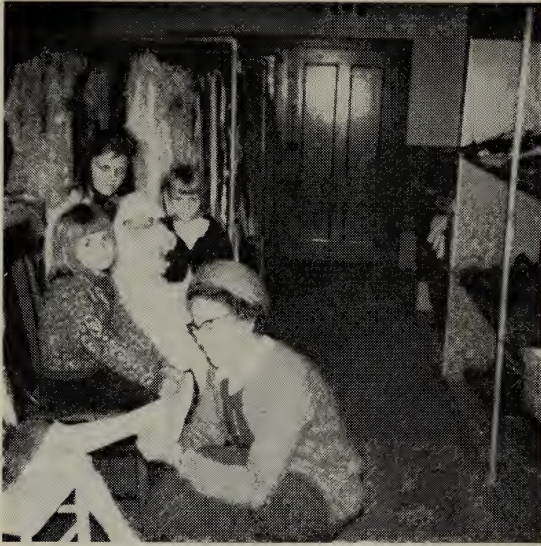
The S.O.S. Apostolate

IN 1922 THE SISTERS OF SERVICE WERE FOUNDED. The first Sister, Sister Catherine Donnelly, the Founders, Fathers Arthur Coughlan and George Daly, the Archbishop of Toronto, Archbishop McNeil, with a daring born of their deep love for God, His Church and His neglected people, launched a Community which was a break with traditional religious life. In 1922 religious life as the Sisters of Service lived it required much faith, much hope, love and even more courage. In 1961, when Pope Paul VI was Archbishop of Milan, he spoke to the Sisters in his Archdiocese in words which could have been spoken, forty years earlier, by Archbishop McNeil or Father Coughlan or Father Daly:

"You have served in education, in the service of the sick, in schools, in hospitals. At this time the Church says, 'And now, yet more . . . become capable of doing and of giving even more . . . I will spread you out a little, I will separate you into little groups; I will scatter you among the Christian people, who have such need of seeing the consecrated virgin in the midst of their profane society. I will put you in the very midst of society and of youth who have no other example of a life of virtue and of complete immolation. I will put you close to all my parish work. I will call you closer to my altars. I will place you in all my works for the salvation and sanctification of the world.' This is the modern vocation of the Sister – to become a collaborator in pastoral action. You have been called to become – yes, you – the redeemer of souls, not only to cure bodies or to educate children."

Close to the people in rural areas through public health nursing. Sister Mary Halder visits a rural family in her particular public health district.





Close to the people in cities through social welfare. Sister Bertha Jackson works with the St. Vincent de Paul Society among the poor in Halifax.

Close to would-be New Canadians at the Ports – Sister Liota welcomes a New Canadian family arriving in Halifax.





Happy together in ordinary ways. A group of Sisters enjoy a stop for "pop" during a day's outing.

*Wearing secular dress
in order to keep close
to Catholic students
in public schools.
Sister Joan Coffey
teaches Home
Economics in a public
high school in
Saskatchewan.*





Close to the people in a rural community, Sister Bernice Anstett teaches in a public school at Onoway, Alberta and, on weekends, gives catechetical instructions to the children in Onoway and its missions.



Sister Lita Camozzi and Sister Frances Coffey shovel themselves and their car out during an unusually "snowy" winter in Nelson, B.C.

The foregoing pictures have been ordinary. We have not attempted to glamorize the life or the work of the Sisters of Service. Our life of service is a life of doing ordinary things but we try to do them extraordinarily well. By extraordinarily well I mean that we try to do everything as well as we can and with a great deal of love for God and for the people among whom and with whom we work.

It is not really glamorous to do the million things which a catechist, a hospital or public health nurse, a teacher or a social worker must do, day in day out. For sisters, as for lay-people in these same professions, they mean self-sacrifice, hard work, fatigue and, sometimes, trouble and ingratitude. But they also mean joy, satisfaction and love. They mean, for the religious, the full development of her personality and potential because

love is the great developer, the great fulfiller. And if a religious is not working through love, if her life is not permeated with love, then she may wear a habit — but she is not a religious.

Our way of life as Sisters of Service means mingling with ordinary people; living in the same streets as they do, often in the same kind of rented house; shovelling our snow as they shovel theirs; doing little errands for them at the supermarket or down town, just as they do for us.

If the Sister of Service is the witness to Christ that she should be, her vocation gives her a unique opportunity for witnessing, rubbing shoulders as she does with the People of God, not in a garden enclosed, but right in the midst of the market-place.

*Someone once asked St. Vincent de Paul,
"Why are you afraid?
What could you do for God that
you have not already done?"
St. Vincent replied, "More."*

What Makes a Religious?

What makes a religious? It is not the work she does however good. Most of the work done by religious today is being done equally well by lay people.

It is not the habit she wears. Her habit may be greatly respected, honoured, loved. But it does not make her a religious.

It is her Vows which make a religious, the three vows of poverty, chastity and obedience which bind her to God. They are not a leash, nor a chain, nor a fetter. They are, rather, like a metallic substance which seeks the Divine Magnet, God.

It is the Vows which are the sign that all things here on earth are passing; that only God is eternal; that His Love transcends time and space.

Thus the religious foregoes much of what is good and true and beautiful but confined to our earthly existence that she may seek God alone and be a sign to all her brothers in God that HE IS WHO IS.

The Training of a Young Religious

TODAY MOST COMMUNITIES REQUIRE that applicants have either academic or commercial high school diplomas, or the equivalent in some training suitable for the apostolate. The Sisters of Service ask for this much education but do not refuse a young woman who, for some good reason, was unable to complete her education. She must, of course, be capable of completing it.

Good health, good sense and a healthy sense of humour are prime requirements for religious life. A sense of humour helps us to accept ourselves and others as we and they are; it helps us to keep a proper perspective on the ups and downs of daily living.

A further requirement is the sincere desire to commit oneself to God generously and without reservation. Nor should the needs of one's family be forgotten because there can be a serious obligation here.

Once she has entered, the aspirant to religious life has a year of postulancy followed by two years of novitiate. During the second year she may, but not necessarily does, go to school.

Then the novice makes temporary vows of poverty, chastity and obedience for one year. She renews these vows annually for five years before making perpetual vows. The Sisters of Service retain their family name.

After profession there are two years of juniorate. During this time the young professed sister may go to University or Teacher's College. She may enter a School of Nursing, or be prepared for her apostolate as a Sister of Service in some other way, according to her natural aptitudes and capabilities. Through the time of the juniorate, the sister's spiritual formation is being deepened so that, when she does go to the missions, she is a mature, poised, competent and apostolic person, imbued with a love of God, of His people, of her sisters and of prayer.

She is, after this time of preparation, a true Sister of Service, ready to serve wherever and however God, through her Superiors, wills.

And Her Prayer . . .



Poverty

*I did not know what poverty could mean.
I thought it meant doing without many things
and that was good,
because the world would know how much I'd given up.
But it is not like that —
I am well-clothed, well-housed, well-fed,
and, probably, always will be.
Religious poverty, its reality, is much, much harder
than just doing without.
It is to raise my eyes to the mountains and, like them,
stark, staunch and strong,
accept just what You send, in people, places, things.
It is to strip myself, like the mountains,
of all that is not You — but not just for the stripping.
But so that I, stripped clean of all self-seeking,
may be wide open to Your people, O my God;
open to their need of Love and Light,
seeking them and, in them, finding You.*



Chastity

*"It's very sad" they said, "so young
and quite good-looking; no husband and
no children. Of all things — a nun."*

*They almost fooled me, Lord, until I saw,
not visions, but the truth.*

*Truth in a tree which pointed straight to Heaven,
a symbol of Your Church, sheltering in its branches
all Your people.*

*But it has need, Your Church, of roots and trunk
and spreading branches and the green of leaves,
each with its function; as have I.*

*I can be, by myself, merely a leaf or one small branch,
but I, together with all my sisters in all Orders,
by my love vowed to You alone,
am a most powerful sign that all things are passing
but only You.*



Obedience

*Dear Lord, this bothered me and almost made me deaf
to Your clear call.*

Obedience — but who obeys?

Then in Your love You showed me who.

"Only the free" I think You said,

"only the free obey."

It's true.

*A woman must be free to know herself
with all her faults and weaknesses.*

*Knowing all these, in freedom she accepts
and loves herself*

and offers all she is to do Your Will.

*Her offering made, she soars aloft
on wings of free obedience, freely given.*

*Her freedom sure because it rests
within the arms of God.*



Prayer

*Prayer was a time of day or of the week
I thought, until I entered.*

*Then I discovered that it is a way of life.
Prayer weaves itself into the fabric of
a sister's being — or she is not a sister.
Not just when on her knees, but always
and in all places.*

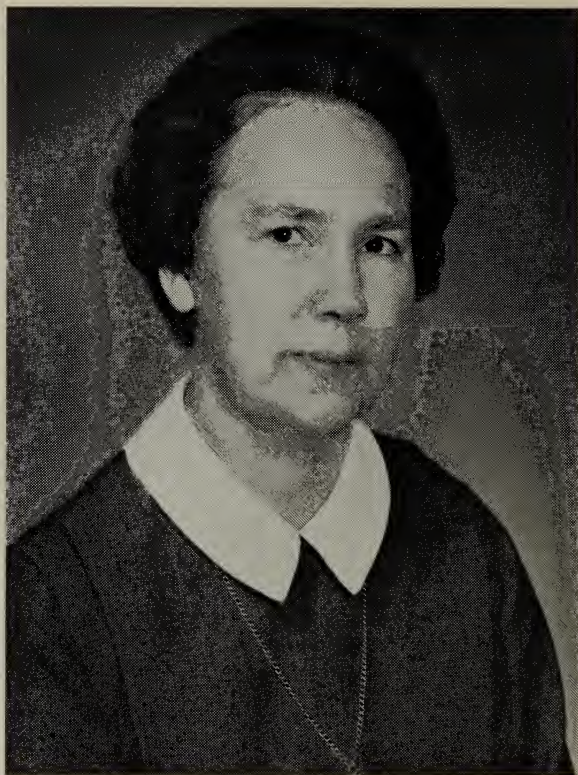
*Her prayer goes to and through and from
the Eucharist,
the communal act of worship of the Church.
To it she brings the sum of life's endeavour;
through it she gathers grace for what's to come;
from it she takes the strength, love, and
compassion of Him she loves
to all those whom, for love of Him,
she serves.*

*Prayer is her youth, her middle years and old age.
Prayer finally carries her to God.*



Silence

*I did not dig the silence, Lord.
It was so foreign to my noisy world
of Beatles and transistors
and music piped in everywhere.
"Silence is not normal", so I said.
But even quite young Sisters relished it.
Why? I did not know until
one day it came to me.
To me. The need for silence?
Yes, there it was.
Because I want my life to mirror Yours
and mirrors must be still.
So now I strive for stillness in my soul
though noise be all around me.
Give me the stillness to reflect
each motion of Your Holy Spirit
into the lives of all you send my way.
For this, dear Lord, I pray.*



Sister Mary Reansbury, Sister General

The Government of the Sisters of Service

THE HIGHEST AUTHORITY IN ANY RELIGIOUS COMMUNITY is the General Chapter whose members are elected, by secret ballot, by all the finally professed members of the Community. The Sisters so elected are empowered to elect the Sister General and her four Councillors, and to decide on policy regarding the life and the apostolate of the Community.

Until the Council, General Chapters normally were convened every six years. In our time, six years between Chapters is unrealistic. Our society is in a state of upheaval; we live in a global village where mass media have brought the world into the living rooms of religious and laity alike. It is imperative that changes be made when the need arises, but some changes in religious communities can be made only by the General Chapter.

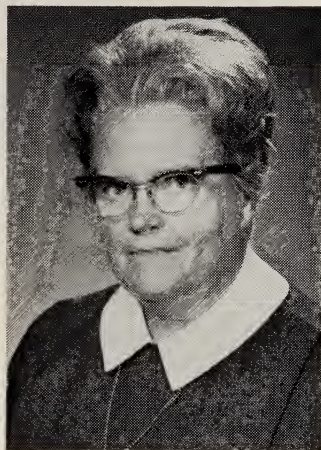
In July 1966 the Sisters of Service held their Chapter. Instead of terminating, it was adjourned for one year of extensive experimentation, which is according to

the Council's Decree on Religious Life. In September 1967 the Chapter will hold its second session.

In the meantime the General Council elected by the Chapter members is responsible for implementing the decisions of the Chapter. To accomplish this in the spirit of Vatican II, there will be much dialogue at the Mother House between Sister General, her Councillors and the Superiors of the various missions; and on the missions between the Superiors and their Sisters as well as between each local community and Sister General when she visits the missions.



*Sister Patricia Burke
(St. John's, Newfoundland)
First Councillor*



*Sister Nora FitzPatrick
(Saint John, N.B.)
Second Councillor*

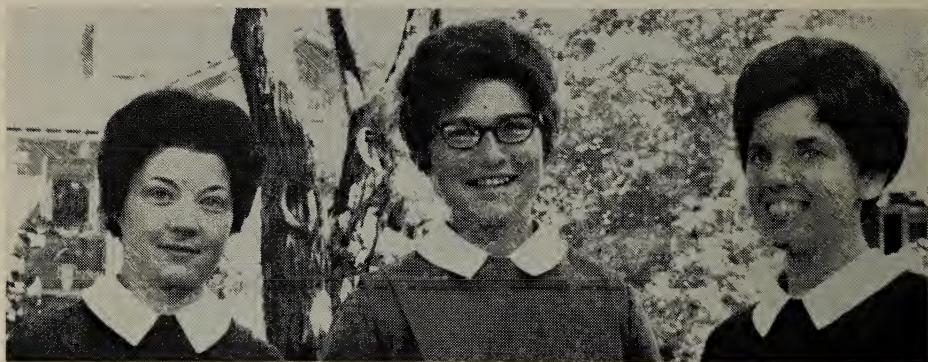


*Sister Ella Zink
(Montreal, Que.)
Third Councillor*



*Sister Mary MacDougall
(Christmas Island, N.S.)
Fourth Councillor*

Milestones



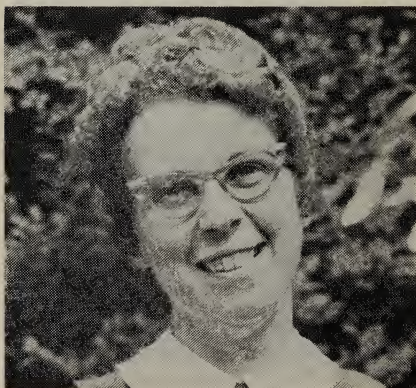
New Novices: Sister Coleen Young, Peterborough; Sister Doreen Kostynuik, Red Deer, Alberta; Sister Barbara O'Brien, Toronto.



Newly professed: Sister Marie-Paule Lacasse, Sarnia, Ontario



Sister Marilyn MacDonald, Edmonton, Alberta



Sister Donna Warner, Barrie, Ontario



Finally-professed, Sister Hilda Lunney, Saint John, N.B.

Silver Jubilarians - 1966



*Sister Margaret MacMillan,
Antigonish, N.S.*



Sister Marian Haut, Davenport, Iowa



*Sister Catherine Schmeltzer,
Goodridge, Alberta*



*Sister Lydia Tyszko, Hamilton,
Ontario.*

'I will spread you out a little'...

Sisters of Service are spread over a continent . . .

Newfoundland

St. John's	Residence for Girls	3 sisters
------------	---------------------	-----------

Nova Scotia

Halifax	Residence for Girls, Port work Social Welfare with St. Vincent de Paul Society	5 sisters
---------	---	-----------

Quebec

Montreal	Residence for Girls, Port work, Social work	6 sisters
----------	---	-----------

Manitoba

Winnipeg	Residence for Girls, Office of Religious Education	7 sisters
Camp Morton	Public schools — 3	6 sisters

North Dakota

Grand Forks	Confraternity of Christian Doctrine	4 sisters
-------------	-------------------------------------	-----------

Saskatchewan

Regina	Religious Correspondence school, Office of Religious Education	8 sisters
Saskatoon	Residence for Girls, Social work	3 sisters
Sinnett	Public schools, 2	4 sisters

Alberta

Edmonton	Residence for Girls, Catholic Immigration Office,	4 sisters
Edmonton	Religious Correspondence school	4 sisters
Vilna	Our Lady's Hospital	6 sisters
Edson	St. John's Hospital	8 sisters
Rycroft	Public school	4 sisters
Peace River	Catholic school	3 sisters
Manning	Catholic school	3 sisters
Hawk Hills	School — at Manning on weekends	1 sister
Onoway	Public school	2 sisters

British Columbia

Vancouver	Residence for Girls	5 sisters
Nelson	Office of Religious Education	2 sisters

Ontario

Toronto	Mother House, Novitiate	15 sisters
	Residence for Girls	3 sisters
Ottawa	Residence for Girls, Social work	4 sisters
Christian Island	Indian Day School	3 sisters
	Sisters who are full time students	11

Postscript

WE HAVE COME TO THE END of this vocation issue and we hope that it's message has been caught.

“Vocation” has come into its rightful place; it is no longer a word which means only “priest” or “religious”. If it still does, it should not. Vocation is something we received with Baptism, it is the call of God to each of us to live as a Christian with and in and through Christ our Lord. How we follow that Christian vocation, the manner in which we live it out is a matter of free choice. But, we are not Christians in truth if we are not striving for holiness; we are not Christians in truth if we are not apostles and missionaries; we are not Christians in truth if we are not working for the building up of the Body of Christ, which is the Church.

To have a strong Church it is necessary that there be dedicated lay people, priests and religious, working side by side for the extension of God's Kingdom and the good of His people. Therefore there is an obligation to work for an increase of dedicated laity, priests and religious.

Our way to God is not travelled at various levels; we walk to God together. Because there are religious among the People of God this way along which we travel should be blessed with more love, more peace, more joy. Because consecrated, religious should radiate these virtues throughout the whole Church.

This is the message we have tried to bring to you in these pages. This is the intention for which we ask your prayers – that there be sufficient religious to point out, to lighten and to share the way to God with all their brothers and sisters in Christ.

sisters SOS *of* *service*

MACDONALD-DOWNIE LIMITED

